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HOMELY THOUGHTS



ON

The City of God

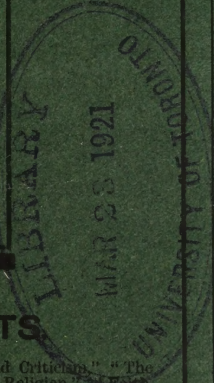
AND

The Way to Find it

AS REVEALED TO MEN

— IN —

EXPERIENCE,
PHILOSOPHY,
SCIENCE AND
RELIGION.



BY JOHN COUTTS

Author of "The Tree of Life," "Christ's Kingdom and Criticism," "The Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," "Science, Love and Religion in the Light of the Law of Development," "The Quest in Search of Truth and Grace," "The Kingdom of Heaven: its Constitution and Laws," &c.



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OLD LAMPS

AND THE

NEW LIGHT OF SCIENCE.

The Pleasant and Harmonious Fellowship of
Empiricism, Philosophy and Religion
on the Question of Development.

- CHAPTER I. FORCE, ENERGY, MATTER AND PHYSICS.
 Lamp: The Sphinx and the Riddle.
- CHAPTER II. THE REALM OF PHYSICAL LIFE.
 Lamp: The Maze and the Minotaur.
- CHAPTER III. THE REALM OF THE SPIRIT.
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PREFACE.

For all thoughtful students life is like unto a quest after the knowledge of Truth and Grace ; it is by Science that the way of Truth is found ; and it is by Religion, by Faith in God, that Grace in Christ is revealed and known. The great quest is to find the King and the Kingdom that is heavenly and spiritual ; those who are in the Kingdom of Heaven, have the Kingdom within themselves, and try to conform to its Constitution and Laws. The further quest is to find the City wherein the King Reigns, as supreme in Truth, Law, Grace and Divine Love.

It is known that men have tried to find the Kingdom of Heaven, and the City of God, by two ways, the one natural, the other spiritual ; the first way is by sensation, experience, philosophy and science ; the second way begins with Faith in the Word of God ; that He is Creator, Lawgiver, Benefactor and Redeemer of mankind ; and, this knowledge comes to men, fully through the Lord Jesus Christ, and the teaching and guidance of the Holy Spirit. In all past ages the Adamic, or earthly, way, of finding God, Heaven, and the City of God, has failed to bring to men peace, harmony and unity. When men cut themselves off from the Fountain of Light, Life, Law and Love by sin, How could they by nature, ethics or human wisdom, restore the light that was lost, and the life that is harmony with Divine Law ?

It is assumed by those who have studied the two worlds of Science and Religion, that they are no longer in opposition ; they have found the way of reconciliation and peace ; they are now friends in the bonds of knowledge, and of Love to God and mankind. Science has been taught that human knowledge has its limitations ; and, Theology has learned that theoretical dogmatism about Religion must give place to a fuller knowledge, in scientific order, following the law of development. As the spirit of Science has been successful in the physical world ; is gaining ground in the psychical world ; and is discovering law in the moral world ; so, there are good reasons for assuming that the Bible as a spiritual world of thought, will be known and understood, in the light of Science, of principles, of laws, constitution, and Divine Order within the realm of Science.

The Physical World of Force and Life, in all its particulars, as objective, may be said to be known as a scientific cosmos. It is a world of forms requiring careful study, because, it is from these forms that the world of ideals, thoughts and conceptions are derived. This subjective world of Spirit and of Mind-Life, is like, and, can be compared with, the objective world of forms. The Spirit is the power that knows ; it can be conceived in its being as a ray of the Spirit of God ; it is the ray of light in the darkness within, and it responds to, and corresponds with, all that is in the light objective. The Mind-Life is in its nature conceptive ; and thus, the result is a living Mind, as comparable with the living physical body, as a constitution, in divine order, and as subject to law. The mystery of the Mind-Life is that it is the creation of the Spirit of God. Nature is the Revelation of the Mind of God ; and, the Mind of man, is like the Mind of Nature and of God.

MIND-LIFE, as a scientific ideal, is objective fact ; that is to say, the Mind of God, of Nature, and of Man, are facts that sane men will not deny. The ultimate reasoning here, is, I am, because I know ; or, change the order, because I am, I know. I do not know what I am, only that I am ; therefore, to know my constitution and the order of my becoming, my development, I require another world of power and life ; and, these are known as the Intellect, that deals with the relations of thoughts and knowledge ; and the Moral-Life as specially related to persons. These powers are special gifts to men from God, the Creator ; the Intellect being the servant of the Spirit, to discern, compare, relate, and correlate, all thoughts, and place them in harmonious order. The Moral-Life being the spiritual body that conforms to order, is subject to law ; and is, that conscious body, that is subject, obedient, kind, true, good and just. What Science is attempting to discover is the true knowledge of the relations of the Mind-Life as psychical ; and, of the

true knowledge of order and moral law in Man and in mankind. In both worlds, wise men have found relations and conditions as of chaos in the past. Science has in a measure cast out darkness and chaos; and, the scientific spirit will not rest until light order, law, harmony and unity in love is realised.

What this means is that Science is hopeful that in due time, the Psychical and Moral worlds will be analysed, synthesised and reduced to order and law. The hope for the future is, that Health will conquer disease; that Order will banish disorder; and that Law will become regnant over lawlessness. These are the enemies of Science, Man and Mankind; of Christ, His Spirit, and of God; and what is called for is a League of Peace that will abolish all forms of evil and bring to mankind the blessings of Grace, Truth and Love. The Realm of Grace is regnant in the Earth, as the Power that saves from evil, by giving, and by forgiving; and, what is very wonderful to contemplate is, that the world of Sacrifice, is not unto death, but to Regeneration and Eternal Life. This is the Mystery of Religion, that God was in Christ, His Beloved Son, reconciling the world to Himself; and, by His Divine Sacrifice of Life, there is for mankind, Resurrection from death and Eternal Life. How this Spiritual World has been revealed to men is the theme of the Bible; the Divine Principles are Grace and Sacrifice; the way of Blessing is to be found in the Beatitudes; the Constitutional laws of the Kingdom of Heaven are summed up in Regeneration, Incarnation, Salvation, a spiritual Possession, Illumination, Purification, Dedication and Consecration. Science discerns a definite fourfold way of Development in History, and this can be followed, in Germinal Forms; in Psychical Ideals; in Intellectual and Moral problems; and, as Spiritual Revelations. The Bible is the Revelation of the Kingdom of Heaven in its relations to the Kingdom of Earth. The Kingdom of Heaven can be summed up under the terms, Light, Life, Law, Truth, Goodness, Grace and Love; and, the City of God is where there is no spiritual darkness, no disease, lawlessness, error or evil. The results reached by this line of thought, in harmony with Science and Religion, are, that Heaven is where God is revered, loved, and obeyed, in harmony with all Divine Laws; the City of God is where the Lord Jesus Christ reigns in Grace and Love; and, where the saved reign with Him in power, life, knowledge, goodness and love in harmony with Science and Religion.

If students of Nature and of Grace find that this line of study reveal to them the Kingdom of Heaven, and brings near to them the City of God in Grace and Glory, then they will unite in the Divine League of Peace that will bring Blessing to mankind. The ages long quest after Truth and Grace will be accomplished; the sword unsheathed against sin and its evil fruits will be taken away; the little children will play in the Garden of Divine Love and eat the fruits of the Tree of Life; the youths will roam in peace and safety in the Land of Promise; and men will say to one another, come, let us go to the City of God; let us look upon its Palaces and Towers; let us have perfect faith and trust in God in harmony with His Laws of Love and Grace; let us love, thank and praise the Lord Jesus Christ who loved us and died for us; let us adore and obey the Holy Spirit of Christ and of Grace our Divine Teacher. What all men are being called to think, say, and understand, is that this God is our God for ever and ever; that He has reigned over all the ages; has conquered sin, Death and the Grave, redeeming us from every power of evil; therefore, it is right, true, reasonable, in harmony with law, Grace and Love that men should revere, honour, love and obey God, the Creator, Redeemer and Sanctifier of the race of mankind, and ascribe to Him all Power, Honour, Wisdom, Grace and Glory.

88, Highbury New Park, London N.

January, 1921.

The City of God and The Way to Find It.

CHAPTER I.

THE WAY TO FIND THE CITY OF GOD.

IT is said of all who believe in, and follow, the Lord Jesus Christ that they are seeking for a better country that is heavenly; and, a City of God that is built upon a sure foundation. Such thoughts do not require to be limited to Christians; they may express the root thoughts of all those who have loved truth and tried to find the way of the righteous life in all lands and in all ages. They have been animated and inspired by the Spirit of God, and the result has been, a measure of Faith in God, and a Hope, more or less strong, that under His guidance in the spirit of Patience, they might, as from a mountain-top, look down upon their promised land yet to be possessed, and get a glimpse of that City where Divine Love is regnant in the light and glory of Heaven. These are familiar forms of thoughts that wise and good men have cherished in the past; they have come to them by instinct, intuition and inspiration; and thus, even in these sad days, when evil is said to abound, and to be regnant in the earth, men cannot let their Hope die; they are still looking for, and trying to find, their true home and country, and the City of Peace and Righteousness. Men are being compelled to admit that they are in the death throes of an age very near its end; thus it is little wonder to find them anxious about the coming of the new Age, and trying to know and understand the Will of God, in the light of the past, its processes and purposes, and, that end toward which the new day of the Lord is hastening.

It may safely be assumed that thoughtful students, at the present time, are in a better position to study the signs of the times, than the wise men of past ages; they inherit all their experiences; they are endowed with all the treasures of their wisdom; they have found great highways of most valuable methods of thought in the world of Science; and, it can be said that Religion has found new avenues of Revelation, that in the future will bring to sinful men the blessing of Peace, Reconciliation, with harmony and unity in the Kingdom of Heaven. Experience has taught men that they are one family and thus akin in the spirit of Love. The Spirit of Wisdom, or Philosophy, has impressed upon men how divergent are their methods of thought, and yet, though so diverse in their expression they are all endowed, as with refracted rays of light, and, if their thoughts could only be re-refracted, the synthetic union might become the manifestation of the pure light of Truth. The Spirit of Science has brought about a marvellous revolution in the conscious change of the attitude of men's thoughts toward the related knowledge of facts, by their analysis and synthesis, by induction and deduction; it is, as if men had been awakened to the fact that the earthly standpoint of study is like unto half a circle, the other half the heavenly, being of supreme importance for attaining to the full orb'd light of Divine Truth. The meaning here is that processes of study, and purposes of Divine designs are good in their places, but, to apprehend the whole truth, it is necessary to think upon causes and ends. This is something like the work, and the aim, of Science; it is not merely to walk in, and study, the footsteps of the Divine Cause; it is, in the spirit of meekness, to be a true disciple, ever trying to understand the Teacher and His methods of thought, word and action. Experience, Philosophy and Science are all the honoured servants of the King; and, by feelings, thoughts, and study, they are ever trying to bring men back to God, the Heaven-Father in grace and love, because this is the root, and the fruit, of Religion.

The pilgrim way to seek for the Kingdom of Heaven, as the better country, is an ideal; it is well known, as a Revelation of truth, in the story of the Call, and the life of Abraham; but there is much more involved in the story than the related facts. In the light of modern thought men may be able to discern the end of an age; the

summation of past generations ; an objective world of Experience ; a prophetic, psychical revelation of the future ; the vision of a land to be possessed ; and, the promise, that, in due time, all nations will receive blessing through Abraham and his son Isaac. As related to past generations, the thought is, that, in the genetical revelations, there was a true method of development requiring careful study ; there being the Revelation of Divine Power in the Generations of the Heavens and the Earth ; the vision of conflict throughout the ages ; and the fact that the Almighty Power, that is Good and Gracious, will overthrow and destroy the power of evil by Regeneration. In the Generations of Adam there is Life, and the vision of Eternal Life in Enoch, and, in Christ, the Incarnation of the Life of God. In the Generations of Noah there are revealed the Spirit, and the Power of Salvation, for those who fear, love and obey God ; and, of judgment upon evil-doers. The Generations of the Sons of Noah speak of a saved race who enter upon their inheritances on this Earth ; and, in this way they reveal the truth that God has given to them their varied and different Possessions. The Generations of Shem require to be studied in the light of the Name ; and, of those who have distinguished themselves by the love of knowledge and wisdom in the Fear of God ; they are the Blessed Race ; and, as men know, it is in this race that there came into the world the Saviour, Christ the Lord, the Divine, Wisdom and Truth. of the Generations of Terah, the suggestion is that of delay, In careful study of the past, of thought and forethought of intellectual power and moral aspirations, of a world condemned as sinful ; and, of a new age where the pilgrims upon this Earth will know that they are saved by Grace, through Faith in God, and in obedience to His Will. The race of Shem aspires after salvation by knowledge, wisdom and heavenly Illumination ; the race of Terah by knowledge, righteousness, goodness, and Divine Purification, by Divine Grace and Sacrifice. All these Generations have in them the Spirit of the Eternal Divine, Christ ; thus they are said to be germinal, because these ideals are involved in them ; and, what every student is called upon to study is in what way these germ-seeds of truth, and of Grace, follow processes of development ; reveal the wise and good purposes of God as to the future ; and, in what way they are fulfilled in the Kingdom of Heaven upon the Earth. As the son of

Terah, the conception is, that in Abraham all the germinal past has been fulfilled ; but, as related to his own life, he is the prophetic forerunner of the Lord Jesus Christ, in Whom all the past was fulfilled as the Son of Man ; and as the Saviour from sin, the Divine Prophet, the High Priest of Humanity, the King of Heaven and Earth, and the Eternal Beloved Son of God.

The Kingdom of Heaven, as a study, requires to be considered from many points of view. To begin with, every man wakens up to find himself, in a sense, that he is unable to explain, a pilgrim, among many pilgrims, in a strange and complex world that he does not comprehend ; he comes, he knows not from whence ; he is going he knows not whither, and the great problem that he requires to solve is, how he will be able to get the mastery over the Kingdom of Earth and be able to see, know, understand and fully realise what is involved in the Kingdom of Heaven. What many thoughtful people have discovered, as mystical truth, is that Heaven is all around them, because wherever order and law are discovered there they think Heaven is to be found ; indeed they cannot doubt the fact that the Heavens declare the glory of God and that the Earth, and all it contains, make manifest His Wisdom, Power, Goodness and Glory. To Faith this is a fundamental truth that ought not to be questioned ; the Cause, and the Creator of all, must be greater than all His works ; and, as they are so great and wonderful, it is in harmony with reason that the creature-man should find delight in the study of His Works. This may be said to be the objective vision of Truth ; a great scientific problem, which men have faced in many ways through past ages ; and, it can now be seen that they are reaping most valuable fruits, which, in the future, will bring blessing to mankind and glory to God.

The Kingdom of Heaven is the great Macrocosmic Universe ; this is the objective truth about Creation. There is, however, a far more subtle cosmic universe, as suggested by the thought, the Kingdom of Heaven is within every man. This is said to be a subjective universe, as compared with what is external and objective ; but, what it really means is, that the Kingdom of Heaven in man, is the epitome, as a microcosm, of all that is external to himself. The wise thinkers of Greece attained to this vision of truth ; but, in manifold ways, it is being brought home to men by Science,

in these days ; and, what is now felt, known, and understood, is, that man is not only a great mystery to himself ; he is also a revelation of the mystery that is in God ; he is in plain words " the image of God " ; and, the Constitution of his being is found in his likeness to God. This is an aspect of the Kingdom of Heaven that few men perceive ; it is not easy to grasp the thought that man ideally is the Creation of God in His Image and Likeness ; that he is the Universe germinally in a living cell and body ; and, that he is a universe of being, and becoming, as the equivalent of the whole creation.

This conception about Heaven is mystical, beautiful, and true ; what it reveals is the Power, Knowledge, Wisdom and Grace of God, in the infinitely great, and in the infinitely small ; as conceivable in God, the All ; and, as revealed in the Divine Son of God, His True Image. When the student has discerned these great truths of Creation, then, what follows, is the thought that Heaven may be conceived of as a process of becoming. The thought is that God is the Source, the Cause of Being, and Becoming ; that in the Christ, the Lord over All, there is to be discerned the Living Organised Image of God, in a Person ; and, through Him, as a Revelation of God, there is revealed to men, what has to be thought upon, as a way of Development, in perfect wisdom and order, as Divine Law. It may not be easy to perceive what is involved in this conception ; the feeling is that the creature man is trying to lay hold upon what is not tangible, or visible ; he is in the Spirit world of thought ; and, it is from the Living Spirit, by order and law, that he is attempting to change ideal thoughts into real facts and even tangible forms. There is the ideal Image of God to be discerned ; and, it is as from the invisible breath, that emanates from the Creator, that the visible creation takes shape and form. It is the Spirit of Christ that is the vital, ideal, and real, Fact, involved in all forms that becomes conceivable ; and, it is the Spirit of God, as the Breath of God, that is involved in all that is created. This is where it may be said development begins ; this is where the agnostic, says, that the root of Agnosticism is to be found ; because, by the way of Experience, Philosophy and Science, the terminus of comparing and reasoning ends in Force, or Energy, and beyond that Reality as an Ideal, an Ultimate of all reasoning, the Intellect of man fails to

find a philosophic, or scientific, Cause and End. In a sense, it is true that where reason fails faith is to be found ; but, surely, it is equally true that faith cannot fail when it rests upon the Invisible and the Eternal ; because, it is by the spirit of man getting into touch with the Spirit Universal, that there is a clue found to the evidence of things unse en and invisible, as becoming visible, true, real, right, good, beautiful and gracious. It may appear strange that faith and knowledge begin in this far-off Heaven of human thought ; but, wise men through all the ages have found that this is true as related to all worlds of thought, to man, to mankind, and to the Kingdom of Heaven. What the creature man ought to know and understand is, that Heaven is where God dwells ; Heaven is in the Christ, the Man who brought Heaven down to Earth ; and, wherever the Christ is found in men who live the Christlike life, that is Heaven, because it is where the Fear and Love of God, in order and law, is becoming manifested. This conception of Heaven transcends the pilgrim aspect of thought ; because, what it ever keeps in view is, an ideal that has to be attained, and realised, in the future. This is true and right in its place and time ; it is like Process and Purpose ; but the greater truth is, that Heaven, as Cause, and End, holds in its bosom all Processes and Purposes. The intellectual thinker may find it more easy to try to reach Heaven by philosophy and science ; but the way of faith is more satisfactory ; it begins with nature, man, mankind and true religion, in the Fear and Love of God ; and this way is sure, and blessed, because there is in it unconsciously, semi-consciously and consciously, the Spirit of Truth, as the Divine Guide in the heavenly way. It may be said by agnostics that this conception of Heaven is a great mystical assumption ; but surely the time has come for men to realise that the assumption is in harmony with all the known facts of creation, development, man, philosophy, science and religion. It is in harmony with all truth and righteousness, that men should begin with faith in God, as the Creator, and Father of all that exists and has been manifested ; and, it is their great privilege to study all that is known, as modern scientific thought, that they may prove by scientific order and law in what way harmony and unity is to be found.

The Kingdom of Heaven, as the universal Kingdom of God, is the reality in what is said to be the Infinite and the

Eternal ; what these words mean it is not given to men to understand ; they are the great ultimate concepts that surround Space and Time, as related ultimates of thought. What men try to discern is, in what sense, they can think upon God, as Infinite, Eternal and Almighty, the Ultimate Reality ; and, what they find is that the problem of thought is not one for the Intellect, by reasoning ; the One cannot be compared, as subject to reason ; and, thus, the one power given to man to get into spiritual touch with the Spirit of God is by the way of Faith. It is by faith men believe that God is Creator and Father ; that the Lord Christ is the Life Eternal, as revealed in Time ; that the Holy Spirit of God is the Almighty Power of God, to Create, and to Re-create ; and, that as Infinite, Heaven, and Almighty Power and Wisdom, they are revealed in Creation. This is the development of thought that is found in the first four days of Creation ; the fourth day completes the series, and what men are called to study in the created Universe is the Mind of God as it is involved in, and made manifest by, the work of Creation. The Mind of God is the Divine Mystery in Creation that men are invited to study ; and, it is at the fifth stage of development that the power given to man to know and study relations of all that is true, is created and manifested. The vision of Creation is the objective fact he is called to study ; he is endowed with the power of Intellect, by which he can, like a bird, soar in the open heaven ; or, he can, like a fish, swim in the depths that are full of mysteries ; and, what man ought to remember is, that in soaring into the mysteries of Heaven, or diving deep into the world of darkness, he is at the same time endowed with the Spirit of God, his personal Creator. Therefore, it is important to keep the thought in view, that the thinker has as an objective study, the Mind of God in Creation ; and, also, the Mind of the Spirit of God as revealed in the Mind of man ; because, it is now known, and understood, that the Creative Mind, and the created Mind, as the Work of the Spirit of God, are in harmony and unity. The thought to be grasped here is that of likeness, and of harmony and unity, in relations of thought ; and, what the created Intellect, in the discovery of order, ought to keep in view is that it is a limited creature ; that it is under tuition ; and, that Patience must be exercised in gaining knowledge and in attaining the wisdom that is Divine. Man is en-

dowed with the power of Intellect to discover true relations of thought and to put them in harmonious order ; he is also endowed with a Moral Life by which the order known can be organised as Divine Law. What this means is that the creature man is subject to the order that exists in Heaven ; it is for his good that, in his period of education and training, he should conform to order, and obey law ; because, any deviation by selfishness, or self-seeking, as contrary to the Will of God, is transgression of law, or sin ; it is idolatry, rebellion, want of loyalty to the King of Heaven. It is perversion of order and law ; it tends to disease, disorder, degradation and death ; and all this is contrary to the Will of God and the harmony and unity of truth, goodness and law, as the work of the Holy Spirit.

The truth reached here is that Heaven is harmony and unity, as found in Christ, and in His Holy Spirit of Righteousness, Truth, Goodness and Love ; that Earth means what is perverted, lawless, diseased, disordered, degraded, and dead to God ; and, that the new Heaven and Earth mean Regeneration, in, and by, Christ, and Restoration to the favour of God by the Work of the Holy Spirit. The Kingdom of Heaven, of God, is above all kingdoms ; the Kingdoms of Earth are many ; they are all sinful, and have fallen away from God and Truth ; and, the Kingdom of Heaven, by Divine Grace and Sacrifice, is that Kingdom of Christ, revealed to men in the sacred Scriptures. The Kingdom of God cannot be limited by the thoughts of men ; but, it can be said that Experience, Philosophy, Science and Religion, through all the past ages, have been interested in this great problem of study ; and, in these days, by the way of Science, men have not only seen the Kingdom ; they have discerned its Constitution, and to some extent discovered its laws. The Kingdoms of Earth, in their manifold forms, remain chaotic ; they are, in all their forms, unrighteous ; they are, devoid of true law and order ; they have no harmony or unity ; and, thus, they remain selfish, self-seeking and antagonistic to each other. What men do not recognise is that the Kingdom of Heaven is regnant in the Earth ; and, Christ, the King, must continue to reign therein until all His enemies are subdued, and then the Kingdom of God in Glory will be revealed. What the modern student of all these Kingdoms requires to remember is, that, although the Kingdoms of this Earth have had their day, and

must pass away, yet the Constitution of the Kingdom of God is the permanent truth that requires careful study; and, the laws of that Constitution will, in due time, be known and understood. It is the Kingdom of Heaven that requires special study, because it is by spiritual study, that is, being taught by the Holy Spirit of Truth, and guided in the way of Truth, that harmony and unity are to be found.

As already suggested, it is one thing to begin with Experience, go on to Philosophy, study the way of Science, and discover at last that harmony and unity are found by conformity to the Spirit of Religion. It is a different matter to see that all such studies guide the student, by the way of order and law, back to Heaven and God, and to related ultimate principles of Being, which are really the Constitutional Foundation stones of the City of God. It has to be remembered that this means the fulfilment of the hopes of all past ages; it is a method of explaining all that the Lord Jesus Christ means for mankind; and, it is a prophetic vision of truth, to be studied in the future, so that all men may enter in and enjoy the blessings of the Kingdom of Heaven. The suggestion here is, that as the Lord Jesus Christ, as Man and Saviour, fulfilled all the past and brought to men the age of the Spirit of Truth, so the age of the work of the Spirit, has glorified Christ; and, made known to men that He is the Son of God, the Saviour of mankind, and the King of the Kingdom of Heaven. The thought here is, that as Jesus, the Christ, the perfect Moral Man, fulfilled the Ideal of perfect manhood; so, the Lord, the Spirit of Christ, has at the end of the Christian age made manifest to mankind all that was involved in Christ as Saviour, Prophet, Priest, King and Son of God. This conception of the Kingdom of Heaven is not to be limited to the Lord Jesus Christ, and the Kingdom of Man, as summed up in Himself; and, in the age of the Spirit of Truth and Grace, it can be applied to all the ages in their fulfilment of the past, and their prophetic revelations as to the future.

The student, in thus studying the past, is led to think upon the Kingdom of Heaven as a vast Empire, too great to be surveyed from one mountain top; he has to climb many mountains of thought and study, many ages of development; think upon varied recurrences, and try all kinds of analogies before he discerns the great truth that all these lead to one end, the harmony and unity of Divine Wisdom

as treasured up in the Lord Jesus Christ, and revealed to men by His Spirit. Those who are not familiar with this line of thought may find it difficult to apprehend in what way Experience, Philosophy, Science and Religion, all converge upon the great truth, that the Lord Jesus Christ is King over the Kingdom of Heaven. Experience testifies that those who are the followers of Christ, and His disciples, know that in this matter they are not deluded; they have within themselves the witness of the Spirit of God, with their spirits, that they are the children of God by faith in Jesus Christ; they have received as their portion the Kingdom of Heaven, as an inheritance by Grace; and, they are assured that all His Promises and Blessings will, in due time, be realised. Philosophy testifies that, in a new way, in a new spirit, a new age is dawning upon mankind, and there is a great hope animating thoughtful men that all particular philosophies will find their consummation in the Lord Jesus Christ and harmony and unity in His Spiritual Kingdom. The testimony of Science is very valuable, because what it has attained, by analysis and synthesis, is definite knowledge of realms of power and worlds of life, with the strange and wonderful result that each realm can be resolved into an ultimate principle of thought; and, that from each principle of Being, there is development into a kingdom of thought as an organic whole. Pure Science, as the knowledge of right, true and good relations of thought, as order and law, has attained a good degree in the universe of thought; it is no longer counted as an enemy to Religion; in fact they are now great friends; and, even theology is giving a glad welcome to Science to come and give assistance in placing the religious order of thought upon scientific lines, instead of upon the philosophic lines of past ages. Religion is beginning to testify that pure Science must lead the way to guide men into the Kingdom of Heaven; because, it is Science that is so valuable in discovering analogies of thought in all realms of truth; and, it is only in this way that harmony and unity of thought in the universe are to be attained. True Science, when thus praised, and appreciated, remains grateful and thankful; it does not claim pre-eminence, but gladly confesses that the light radiating upon men, as means of blessing, is all derived from the Divine Light as radiating from the Sun of Grace and Truth. Science is a meek disciple in the University that is filled with light

from Heaven ; a learner following in the footsteps of the Divine Teacher ; thus what true Science aspires after is to be able to see what is true, right, and good, and to respond truly to the teaching and guidance of the Spirit of Truth. The position to-day is hopeful, because, what can be discerned among thoughtful, wise, scientific and God-fearing students is the desire to know the Truth as it is in Christ, in Heaven, in forms, thoughts, words and deeds, as the actual, the ideal, the real, and the spiritual, in the Universe of Divine Harmony and Unity.

The studies of the past may now be briefly summed up in the realms and worlds of thought, as conceived by the spirit of Science in harmony with Experience, Philosophy and Religion. The analysis is suggestive ; the order of thought is deeply interesting ; and the results are worthy of careful study. What has to be remembered is, that each Realm of truth, as arising out of, and returning to, a Principle of Being, must be considered separately. In the Natural world there are found six of these Principles ; and, in the world Spiritual there are two additional principles, as related to the present environment of mankind which require to be taken into full consideration. The names given to these Principles are Force or Energy, and Life, as constituting the Physical world. The next are Spirit and Mind as constituting the Psychical world as subjective in man and in the lower creatures. The Principles of Being, which differentiate man from the lower creatures, are Intellect and Moral Life ; and, it is by these powers that man is conceived to be created in the image of God ; can attain to the knowledge of Truth and the Life that is right, true, good and harmonious with the Will of God. The great truth that can be discerned in this summation is, that man is the epitome of the natural creation. His body is the equivalent of all that is physical in creation. His Mind is the summation, and the subjective creation, and reflection, of all forms that are external ; the semi-conscious likeness to the Mind of God. The soul of man expresses his Power of Intellect to relate thoughts, to reason, to conceive order and law consciously, and by the Intellect and Moral Life, to create a Moral world of thought, which, if truly organised, would harmonise with the Moral universe of Being and Becoming. This conception of the moral nature of Man, as his Constitution, is summed up in very few thoughts and

words ; but, there is involved in the ideal a great universe which is almost infinite. These six realms of Power and Life, are, in a sense, all inclusive as to Principles ; Development ; Recurrence and Development as psychical ; and, the Man enters into, and possesses, his inheritance by using his intellectual power, and living a life that is in harmony with the Will of God, the Creator.

By the careful study of these six principles of Being, and all that is involved in their Becoming, what the student finds is that the scientific order of thought is that by law there is discovered the way of Truth and Righteousness. What is untrue and unrighteous, is seen to be contrary to law ; and thus, the conceptions of disease, disorder, lawlessness and sin against God the Creator of truth and law. Order and Law are positive facts of Nature ; disorder and lawlessness are negative ; they are perversions of what is inherently right, true and good. This is why sin is conceived to be "want of conformity to or disobedience of the laws of God." These are the facts as related to the Constitution of Man, as Moral ; it is Law that reveals the ideal ; it is the knowledge of Law that condemns and outlaws sin ; and, the great problem of thought that men have wrestled with, through all the ages, has been in what way the serpent head of sin could be crushed to death, and sinful men set free from their bondage, so that they might return to God, Truth, Righteousness and Goodness. It can easily be understood that the natural man, the son of Adam, the earthly, would favour the thought that the true and right way of Restoration would be found by attaining to the knowledge of truth, and by conformity to the life of moral obedience to Divine Law. This is not strange, but, what might have been expected ; because, in the Nature of things, man was endowed with Intellect to discover truth, and, with a Moral nature which was a reflection of the moral nature of God, and of the moral universe. What men have had to learn through many bitter experiences is, that disobedience means disorder, disease and death ; and, that sin truly means separation from the Fountain of Life and Blessing. Law, sin, justice and judgment, are facts that cannot be slurred over ; and, what men ought now to understand is, that, by the moral law, that has been dishonoured, there is no way of justification and restoration to the favour of God and harmony with the universe of law. It is this fact of transgression,

disobedience, lawlessness and sin, that brings into consciousness the necessity for a way of forgiveness of sin, of reconciliation and peace with God.

This is the point in time, and history, where the spiritual Principles of Grace and Sacrifice are revealed, and made manifest to sinful men; the thought being that Grace is conceived to be the Power of God for Salvation; and, Sacrifice is the Life that saves and restores and brings about Reconciliation, peace with God, and goodwill among men. This is not a natural development as related to the Adamic man; it is the Divine volition and power to save; and, it is the Divine Life that saves from sin. In other words, man was so limited by the constitution of his being that he could not save himself; thus, if Salvation is possible, it must come from God and Heaven, by the Christ, the Fountain of Life and Blessing. This has been the great problem studied by philosophic theologians through past ages, the question being: How can God be just, and yet become the Justifier of the ungodly? From Adam to the Advent of the Lord Jesus Christ, as Man, and Son of God; men unconsciously, semi-consciously, and consciously, studied this problem, with varied results, not knowing, or understanding, that the problem was being worked out for them germinally, psychically, practically and morally, by patriarchs, seers and prophets, who were made the instruments of God in carrying out for mankind, His great work of Redemption. In the fulness of the times God sent forth His Son, as Man and Saviour, to fulfil all the processes and purposes of God, in Grace; and, what men are led to see in the Lord Jesus Christ is the perfect, ideal, Moral Man, in the Image of God; and at the same time, the Lord and King of Grace, with Divine Power to save; and, in truth, the Sacrifice for the sins of the world. In past ages wise men had limited their power of vision by thinking upon God as creating by fiat; at the end of this age the conception of development, from a Principle to an organic living Kingdom, is the thought that sways the Minds of men; and, thus they find little difficulty in grasping the great truth that Christ is the Source and Fountain of all Being; that He is Divine Grace in the fullest sense; and, that He is the Divine Sacrifice, that existed in Heaven, before the foundation of the world and the Creation of man. This great truth requires careful study; because, what arises out of it, is not, that moral perfection, and the

world of Grace and Sacrifice, did not exist before the Lord Jesus Christ came to earth as Man ; they existed, and were being developed in history ; but, He was the answer to Faith, and the Fulfiller of all the Hopes of mankind. It is in this sense that the Lord Jesus Christ is the fulfilment, and the Fulfiller of all the past ; and He is the Revealer and the Revelation of the Divine Grace that saves, and the Sacrifice for sin that brings to men forgiveness, reconciliation, and peace with God.

When this aspect of the problem of Regeneration and Incarnation is studied, it is not difficult to see the fitness of the break between the Old Testament and the New. The old deals with what is germinal, psychical, theoretical and practical ; with what is natural as related to forms, thoughts, ideals and the conceptions of men ; with what is Adamic, and in opposition to the Will of God, as correlated with God's Purpose of Grace and Sacrifice, which in their very nature are spiritual and not carnal. The New Testament is different, the natural and the old have passed away ; the Spiritual Man and Son of God is come ; and in the Gospels the great Revelation can be seen and studied. Grace reigns in the Man, the Lord Jesus Christ, and His life, and death, fulfil, as a true Sacrifice for sin, the Divine Purpose of God for the Salvation of mankind. In the Gospels the problems of Regeneration and Incarnation are solved in the Man, the Son of God, the Saviour. The Man, as objective Fact, can be studied, known and understood ; not carnally, or after the flesh, but spiritually and in truth by the teaching and guidance of His Holy Spirit. The New Testament, as a Spiritual Revelation, proceeds in its order of development, by giving to men the story of the coming of the Spirit of Christ as indwelling in the followers of Christ, as His disciples, and in His Church. The problem to be studied, from Acts to II. Corinthians, is that of the Regeneration and Incarnation of the Spirit of Christ in mankind as spiritual ; it is what follows Resurrection and Ascension ; it is the Mind of Christ, and of God, as a new creation in Christ in His Church. The next series of Epistles, Galatians to Colossians, are psychical, in this sense, that they exalt the Saviour, as the Captain of Salvation ; as exalted to His Throne and regnant in Glory ; and, this thought is made manifest, that the Church on Earth is His Inheritance in those who are saved ; and He is their spiritual Possession, as

bestowing upon them the great gift of the Mind of God revealed to mankind. The next series of Epistles, I. Thessalonians to Philemon, may be conceived as bringing to the Church of Christ, the Spirit of Truth as Illumination and the blessings of Purification; in the Spirit of Christ, as shewing what a Church really means and the spirit that should animate all those who are the true followers of Christ in the world. The series of Epistles, Hebrews to John, may be studied with profit as describing the Church of Christ in the age of the Patriarchs; as found among the Jews; as realised in the Christian Church; and, in the Epistles of John that mystical and spiritual Church, which is destined to be manifested in the future. The conception to be studied in the New Testament is that the Lord Jesus Christ is Saviour, Prophet, Priest, King and Son of God in the Kingdom of Grace; the Fulfiller of all the past, with Divine Power and Authority; and, at the same time, He is the Fountain of Life, Natural and Spiritual, as related to the future. As the Revealer, and the Revelation of God, He is Unique as an objective study; He is the King and the Kingdom of Heaven; as Man He is Divine and Perfect; and, as Son of God He is the very Image of God.

The conception as related to the Coming of the Holy Spirit at Pentecost, and all that follows in the Acts and in the Epistles, amounts to this; here is the Revelation of a Spiritual Creation, as objective, given to men for study, education, growth in Grace, knowledge, illumination, purification, dedication and consecration, to the Spiritual life that is in Christ. It is a Revelation of the highest importance for every sinful man, because, it makes known to him the Kingdom of Heaven in Spirit and in Truth; the Constitution of the Kingdom, as based upon the Divine Life and Work of Christ by the Divine Power of Grace to save and sanctify sinners; and to bring to them, His Holy Spirit, by, and after, His Resurrection and Ascension into Glory; Regeneration and Incarnation, Salvation and a heavenly spiritual Possession, Illumination and Purification, and as children of God the willing spirit of Dedication and Consecration to the service of the Father in Heaven. These powers, and modes of life, are to be conceived as the Principles of the Constitution of the Kingdom of Heaven. The Laws by which there is admission into the Kingdom of Heaven are laid down for study, for acceptance, and for

loyal and loving obedience as found in the Blessings uttered by the Lord Jesus Christ upon the Mount when teaching His disciples and friends. This is the Vision of the Kingdom of Heaven as revealed, and developed, in the Sacred Scriptures ; the particular forms, thoughts and ideals are manifold, but they are all converged into the Living Christ, the Son of God, the Saviour of mankind. The strange thought to be considered here is that, in a true and real sense, they converge into the thoughtful student ; they transform and transfigure the thinker ; and, he awakens to the stupendous fact, that the Kingdom of Heaven is within himself, as a person, and, that he should aspire to become a true disciple of the Lord Jesus, and a child of God upon the Earth. By Faith in Jesus Christ, this is the Hope of every child of God that he should be like Him, and, be privileged to see Him as He is. The vision of Truth and Grace extends ; this great Revelation is for one person ; but, the general truth is, that it is for all men and nations, for the simple reason that the Divine Purpose in Grace and Sacrifice, the Divine Ideal, is that all the sinful race of mankind should be redeemed from the powers that are evil, and, become the children of God like their Saviour, Friend, Teacher and Lord. This is the vision of the Kingdom of Heaven, as related to the Earth ; they have fulfilled their generations of good and evil ; the night and the darkness, the storm and the cloud, are passing away ; and thus, men do well to enquire about the new Heavens and Earth, where righteousness and peace will dwell, and, where Love will reign in perfect harmony with the laws and the Will of God. It is difficult to see, and understand, at the present time, in what sense all this can be true and real ; indeed, men may be inclined to say that the present outlook is more like darkness and Hades than light and Heaven ; but, as wise men know, this is how the past ages have been fulfilled ; the Christian age is not an exception, therefore, it is well to re-echo the Call of John the Baptist, " Repent, for the Kingdom of Heaven is at hand."

CHAPTER II.

THE VISION OF THE FOUR-SQUARE CITY.

There is one great truth in the Kingdom of Heaven that requires careful study, as found in the Law of Development ; it is that every realm of truth ; every world of learning ; every age in history ; is a summation and fulfilment ; and, by the Law of Recurrence what has been fulfilled in the past, is, in epitome, carried forward into the new age, or world of development. The age of germinal generations was fulfilled in Abraham, and he became the Father of the age psychical as revealed in Israel, with promises full of Hopes for mankind, that in him, and in his Seed, all nations should receive blessing. The age of Israel after the flesh, ended with the captivity and Babylon, but, out of that seed, and of death, there arose a new Tree of Life, in the Restoration, the Kingdom of the Prophets, Judaism, and, the Advent of the King of Mankind as Saviour. The tragic end of that age is well known in history, as related to the Jews, to Greece and the Empire of Rome ; and, it is equally well known that the Christ, the Seed of Abraham, fulfilled the Purposes of God for mankind, and by His Holy Spirit bestowed upon men a Kingdom of Heaven, as a Possession which they have not prized, or understood, as they ought. The Christian age, it is conceived, is nearly fulfilled, and what thoughtful men see is, that it has had a painful conclusion ; hell has been let loose ; and men and nations have acted more like devils than human beings belonging to the same family of God. That is one aspect of the fulfilment of the Christian age ; the other and more hopeful aspect to study is, that Christ and Christianity are not dead ; no corpse can be seen ; the miracle of Grace is that the body is alive ; it may bear the marks of the Cross, the Nails, and the Sword, but it is full of spiritual life, as can be seen by Education, by Evangelisation, by Science, and the world-wide influences of Divine Wisdom for the Salvation of mankind. What the new age inherits from all past ages is Faith in God ; Hope in Christ ; the Patience of the Holy Spirit ; and the future is luminous and glorious in the light of Divine Love.

Here it is fitting that every student should try to realise all that is involved in this manifold repetition of the Kingdom of Heaven as four-fold in Development, in all particular forms of truth ; as four-fold in every child of God personally ; as four-fold generally in mankind ; and, as four-fold in the great Revelation of Grace and Truth in the Word of God. The Kingdom of Heaven is involved in each World of thought ; and, it is at the end of each series, and the closing of the Book of Revelation, that the End is made known in the Descent of the Holy City, the New Jerusalem, the Zion, that is Divine and Heavenly. It is a great truth to study that the Kingdom of Heaven is made known to men under four dispensations of Grace. The first is germinally in Genesis where the Kingdom of this Earth is condemned, under that mighty hunter and ruler, known as Nimrod ; and, the Kingdom of Heaven is given to men by the Call of Abraham, and his obedience, and faith in God, as seen in the great and precious promises given to him as to the future. The second revelation of the Kingdom of Heaven can be found in Israel from Abraham to Solomon ; that story, as psychical and spiritual, is clothed in many forms of truth, but, it is an objective Kingdom which is being transformed into the soul of Israel, as God's First-born, redeemed from earthly power. The third is the Kingdom of the Restoration in the great struggle among the nations for the supremacy, in the civilised world of the West ; the judgment upon all these being, that they were earthly, as seen in the Wisdom, of Greece, the 'Power of Rome,' and the perverted ideals in Judaism, that the Messiah would come and reign over men in a Kingdom of God as earthly in its conceptions. These were all condemned ; the King of Heaven came and brought Heaven with Him ; and, thus the Kingdom of Heaven became the Inheritance of Christians ; and, what is known as the Christian age, as an Ideal, Spiritual Kingdom of Heaven. This fourth form of the Kingdom of Heaven requires careful study historically ; it is not only a fulfilment of all the past germinally, psychically, and generally ; the past lives again in the Spirit of Gnosticism ; in Manichacism ; in Greek Wisdom ; in Roman Power, and, in all these combined in the dark ages, in the Church and in the Empire of the West. This Kingdom of earthly ideals it can now be seen is the greatest of failures ; men have done their utmost to set up upon the earth in their midst

a Kingdom of Heaven, and now they are compelled to confess that their perverted ideals are not right, true, good and gracious ; they require to be saved from their delusions ; and, they can only be so by returning, in spirit and in truth, to the Lord the Saviour ; to the King of Grace and Sacrifice ; and, to the teaching and guidance of His Holy Spirit, the Lord of Life, the Restorer of Order, and to the Kingdom of Heaven and Law, as the Will of God for mankind.

This four-fold view of the Kingdom of Heaven, by Development in history, leads the student to consider the Revelation in the Bible as related to the City of God. The important thought to consider, with great care, is, that as the Kingdom is spiritual and Heavenly, so the City has also to be considered under the same forms, ideals, relations and spiritual conditions. The Kingdom is a Revelation of all the particulars of Heaven, as related to the Earth ; the City is the Kingdom individualised and personified ; thus the City is the Epitome of all that is in the Kingdom, even as a man is the summation, the microcosm, of the objective universe. This is a strange and wonderful thought as revealing the Power, Knowledge, Wisdom and Grace of God toward mankind through all the ages ; the suggestion is, that God, not merely knows His Creation as Order and Laws from the beginning ; He is their Cause ; He is in all the Processes ; He rules over all Purposes ; and, He is going to make manifest a glorious End which His creatures will know, understand, and praise, to the Glory of His Goodness and Grace. The City is revealed in the Bible under four forms ; and, under each form there is analogy with the Kingdom of Heaven. The first is germinal in the generations of Terah and in the life of Abraham ; it is found in the story of the High Priest, Melchizedek, the King of Peace and Righteousness. The story is well known, but few have thought upon it in this light, that it is a germinal revelation of the City of God ; and, all that is involved in this thought, as related to the King of Righteousness and Peace, and all that He is to all His called, faithful and victorious followers through all the ages. The second revelation of the City may be said to be psychical and individual ; it is named Jebus ; it is in the possession of the Jebusites ; and, it remains in their hands during the period of the Judges and King Saul. It is King David, the shepherd, poet, saint and warrior, who captures the City ; it is then known as

Jerusalem, the City of David, the Beloved ; and of Solomon the King of Peace. There is analogy in this conception of the City in the facts that Abraham and David conquered their enemies, and it is after victory that there is blessing from the King of Peace and Righteousness. The third revelation of the City of God is a subject that requires careful study ; another age is near its end, and there appears upon the scene, in Jerusalem, the Lord Jesus Christ, the Son of God, the true, good, and gracious Man. Here also there is a great conflict between Heaven and Earth, Good and Evil. The world, the flesh and the devil ; Roman, Greek and Jew, put forth all their powers to kill the Christ ; they thought they had gained the victory by Crucifying the King, the Lord of Life and Love ; but, they made an awful mistake ; because, in so doing the serpent had only bitten the heel, the body of Christ, whilst by His Death and Resurrection, He bruised the serpent's head ; and, by His Ascension into Glory, He became the King of Peace and Righteousness, the Blessed One, who brought blessing to the race of mankind by the Gift, and the Reign of His Holy Spirit. This third Revelation of the Holy City is the greatest event of all the past ages ; it is the fulfilment of all the past ; it is the ever present mystery of Truth, Grace and Sacrifice, for all men, in all ages of history ; it is the manifestation of Divine Grace, Sacrifice and Love. Herein is Love manifested and glorified, not in our love to God but in His Love to mankind, in thus giving Himself, in His Son, to be the propitiation, the Peace Maker, and the King of Righteousness. The fourth recorded revelation of the City of God is known as the vision given to John, the beloved disciple, in Patmos, at the end of the Book of Revelation. He saw the City descending from Heaven from God, revealing the Glory of God. In the mystic vision there is a new Heaven and a new Earth ; the City has been made ready ; it is like unto a bride adorned for her husband ; it is a City that is foursquare ; and what is remarkable about it is, that the walls are very high, with twelve gates and twelve foundations ; it represents all the past in Israel ; it is founded upon the twelve apostles ; and, it is the Lamb of God, the Christ, who is the Foundation Stone. The conception to be studied here is analogous with the first four days of Creation ; the four books of Moses ; the four Gospels ; and the four divisions of the Epistles ; they may be summed up under the four divisions

of the book of Revelation, the end being the visible descent of the Holy City. There is a vision of the realisation of Faith, Hope and Patience in all these ages ; but, the fourth, in each age, is a summation in Love fulfilling the age and ever bringing the Kingdom of Heaven and the City of the Love and the Glory of God, nearer to mankind. Students should be careful not to limit this Coming of the City of God, at the end of this age, to their ideas of a second coming of Christ in His Glory. It appears to be the Consummation of the Age of the Holy Spirit of Christ ; in a general sense it is the Coming of Christ in the Spirit, and Spiritually, to mankind ; but, it is also the beginning of a new age for Peace and Righteousness. In a true and real sense, the Bible story is that of a pilgrimage of mankind to find the Kingdom of Heaven ; with the startling awakening to the fact that they have been walking in it all the time ; but their eyes have been holden by the earthly and the carnal, so they could not see the spiritual glory that was involved in the things of earth. As with the Kingdom so with the City ; it is Righteousness, Peace and Blessing ; it is what is blessed in the soul of every man, as an Ideal in Christ and God ; it is the Mind of God in man ; but, it is secularised and demoralised, a City Jebus, and not a City of God ; the home of the child of Canaan and not of the child of God and of Heaven. This is something like what the Bible means for every pilgrim on the way to the City ; and it is what the child of God, by Faith in Christ, has to realise for himself, that if he would see the City, not in vision, but as a redeemed citizen of the City, then he must be in earnest to fulfil his pilgrimage ; and, think that it is really worth his while to study, apprehend, and comprehend, all that is involved in development, order, law, science and true religion.

The psychical position here is peculiar and strange, it amounts to this ; Heaven is around all men ; and, the City of God is within every man ; but, it is quite true that carnal men cannot see the right, true, good and gracious Kingdom and City that is really their inheritance ; because, their spirits are de-magnetised, their minds are perverted, their reasoning powers are earthly and limited ; their souls are demoralised, and there is a fatuous antipathy to dedication and grace, and to consecration and service. The light that is in them is changed into darkness, and, it is through ignorance, and aversion to Divine truth, and grace, that the

darkness is so great. The conception to realise here is that men, as related to the Bible, have only got half-way on their pilgrimage to Heaven ; and, they have only perceived a vision of the Holy City ; it is only semi-consciously involved in men by the Lord Jesus Christ and His Holy Spirit ; and, what the message of this new age to men means is, awakening to consciousness of Kingdom and City ; and by the God-given power of Intellect and Science, of Moral Life and obedience to law, to find, realise, set in order, all that is objective in forms, and subjective in thoughts, and thus consciously see, perceive, conceive, know, and understand the Kingdom of Heaven and the City of God. All this may appear strange to those who have not studied development, as natural and spiritual ; even wise and thoughtful men will hardly be able to believe that they have such a difficult problem to solve in the future before they consciously possess the Kingdom and become fit rulers in the City of God. The thoughtful pilgrim will now perceive that his lessons in the Law of Development have been useful ; his experiences by the Law of Recurrence and psychical development will be valuable ; and, now, he is being called upon to play the part of a man ; because, the work that lies before him is to apply the Law of Analogy to all forms and ideals, and in this way to realise what they actually mean in the spiritual world.

The position may be explained in this way : the tendency of human thought, as related to wise and thoughtful men, said to be philosophers, is that their analyses and syntheses, their deductions and inductions, of thought, have been based upon the human and the earthly, rather than upon the divine and heavenly. The way of wise men has been to begin with themselves, their knowledge gained by experience, what they have been taught by teachers, what they have been able to conceive as reasonable and true, right and good ; in fact, they have been trying to get away from earth to find heaven ; and, to build a City on earth, that would correspond with the City that is heavenly. It is Science that is impressing upon men the thought that this is not sufficient, or efficient, to attain the end desired. The prodigal son would selfishly enjoy his own portion in the far country ; and it was only when he felt his want, that he remembered his Father's House with its blessings ; but, he had to find his way back home ; and, there is a great parable

in this homeward return journey, because it ends in his becoming a wiser man. There is a right and true way of education ; it begins in ignorance, ; it is carried on in meek teachableness ; it is the way of obedience, truth and righteousness ; the wrong way is found in self-conceit, in wilfulness, in self-assertion, and in bigotry. Men have to begin with the earthly training, because they will not conform to heavenly Ideals. If Science is our teacher guiding us homeward, to the Father in Heaven, then we will honour Science for its labours of love, and gladly try to follow the right way of education in the future. The thought to remember here is that experience, teaching, science and religion, are all required to bring men back to their home ; and, it is also well to keep in view, that, when safe at home, there is still much to do, because there is the other half of the circle of education and training to be followed, which is in harmony with the City of God. It is well to find the way back from Earth to Heaven ; but, it is also important to realise, that this change of position, means the change of Earth into Heaven.

It can easily be seen that this is a complex subject to study ; the student must realise what is involved in Divine Order and Law ; he may even have to assume that he knows more than he has really attained ; he has to stand on Mount Clear, and using the telescope of Faith, he has to follow the rays of light that are heavenly, as they pierce through the darkness, and reach the earth where they produce the light that is heavenly. The assumption here is, that education, by Science, is now so far advanced, the student can say that in a true and real sense, he is able by four definite rays of light of truth to communicate with Heaven ; and, by these same rays of truth, he can respond to, and correspond with Heaven. This is taking the parable of ethereal telegraphy and telephony, and saying that what has become accomplished fact in the physical world, is also, in a true sense, to be applied to the spiritual world. These rays may be named the physical order of Development, the psychical way of Recurrence, and of development in the mental world ; the intellectual and analogical way of discovering order and law ; and, the spiritual way, which by utilising all the others, discovers harmony and unity in the law of Love.

To see in what way this can be known and understood, it will be well to think upon the Book of Genesis, as germinal,

and explain in what way the series of Generations may be studied, as one onward development ; and, at the same time, by the Law of Recurrence, to discover a fourfold development in this book. What has been suggested, in the past, upon this subject is that the Generations of Heavens and Earth to those of Terah, including Abraham and Isaac, may be thus studied. The Generations of the Heavens and Earth declare the Glory of God, His Almighty Power in the Regeneration of a sinful world ; and, in the widest sense, all history is ingenerated in these generations ; and, they are also fulfilled in the ages of mankind. The Generations of Adam reveal, as by Incarnation, Christ, the Son of God. In the history of Life there is an Enoch, and he is the type of the ever-living Saviour. These generations are, as forms, akin to the Physical World of Force and Life ; there is Analogy in the conception, and the study of the forms of likeness is full of interest. The Generations of Noah are in their nature Psychological ; what they teach is the way of Salvation, by the Ark, from the flood of evil in the world, and those who survive, who are saved, inherit the new earth under new conditions. The vision of the Flood and the Ark is an object, to be seen, perceived and studied in its paragraphs ; it is meant for the regenerate spirit of man ; it is like a series of pictures in the cinema ; and the onlooker not only perceives the pictures, he is being taught to know what they mean as a revelation germinally of the period of Salvation, and of judgment as related to mankind. The meek of heart are blessed, who are being taught by the Spirit of Christ ; and their reward is, that, in a new sense, they inherit the earth. The Generations of the Sons of Noah are those who not merely see, and know, all that is involved in Salvation ; they conceive, receive and find great Psychological Possessions ; and, if they hunger and thirst after the righteous Life, in the Mind, the promise is that they " shall be filled." The Generations of Shem are the inheritors of all these blessings ; they possess them ; but, they do not comprehend all that is involved in them and what they really mean ; so the portion of this favoured son, and his family, is that they are destined to become students and pilgrims ; they have to search after, and if possible, find, all that is involved in the Name, that is above every name ; the Name that includes all names ; the Name that is the Source of all Blessing ; and, the strange thought is, that this family

will gain Illumination, if in the spirit of Mercy, they are true followers of the Merciful One. The important thought in connection with the generations of Shem is not that they will become intellectual giants in the knowledge of truth, in its earthly relations; but in cultivating the spirit of Mercy; because, to them will be given the Revelation that the Name of the One above all is Mercy, as involved in the Merciful One in Love. The Generations of Terah are, in their spirit and Moral Life, very complex; what they suggest is delay; trying to attain true knowledge; Purification of the moral life; pilgrimage, failure to reach what has been promised to the pure in heart, the vision of the Face of God. The peculiar thought to study here is, that in the nature of things, what is ethical and moral, as natural, cannot enter the Kingdom of Heaven, or see the vision of the City of God; but, out of the Moral there arises Grace and Sacrifice, and these are typified in Abraham, the Father of the Faithful who received the Promises of Blessing as to the future of mankind; and, in Isaac, the beloved Son, the typical sacrifice for whom a substitute was found.

The student will try to think upon these Generations as following the Law of Development; true, they are germinal in thought, and they have to be conceived as objective in form, in a spiritual sense, with the analogy that they are like what is involved in the physical world. Here the Law of Recurrence has to be brought in, and studied with care; what this means is, that the germinal generations have found their fulfilment in Abraham and Isaac, the Dedicated and Consecrated children of God; they fulfilled the past age that is germinal, and, has ended in Faith, in God; and they have become the Prophets of the new age that has come to mankind. The second stage of Development by Recurrence has to be conceived as psychical in spirit. The first two Generations are omitted, and the new age begins with Faith in God, with all that is involved in Abraham and Isaac; and, the Generations to be specially studied, begin with Noah and the fact of Salvation; the meek spirit, that inherits the Promises of God; and the sons of Noah are children of God, who Possess the promises of Righteousness in all their fullness. These are now the objective forms to be studied, in the psychical series of Development; the thought being that although objective as a study, they are at the same time a subjective problem,

analogous with the study of the Spirit and the Mind of man. The man as psychical, in the Kingdom of Heaven, is a new Creation in Christ, a saved man in a saved world. In the Generations of Noah there is the fact of Regeneration by the Power of God ; and, in the sons of Noah, there is found the Incarnation of the Life of Grace, these being the basal facts of the psychical spiritual body of a child of God. This is a strange conception of the psychical Life, and world, in a man ; but it is the beginning, the becoming, of the man within the man ; it is not the natural man in the likeness of Adam, but, the spiritual form of the man regenerated by Christ in baptism. In the Generations of Shem, in this order of Development, the Spirit is involved in the Name, and the Name in the Spirit ; in other words, the spirit of man is sub-conscious ; it is perceptive ; it is meek and teachable ; it is being saved it knows not how ; and, in the Generations of Terah the Mind is being organised and built up ; and, the Mind knows little or nothing of this development. This may be compared with the natural stage of child development ; but there is in it germinally all that was involved in the sons of Terah and prophetic in Abraham and Isaac. The conception here is not evolution only, but involution ; it is the great mystery of the Mind of God, of Christ, and of a man. The strange thought to contemplate here is, that, germinally, in every child there exists the possibility of Salvation in Christ ; and, what is even more strange, a Possession of the Spirit, that has become the inward inheritance of the child. Here the student advances to consider what is involved in the Generations of Ishmael, and of Isaac, as related to the psychical development in the manhood of the Mind, and here the discovery is made that this line of thought is analogous with Israel in Egypt, with the Exodus and the Desert ; and, with the entrance into Possession of the promised land under Joshua. These are the six generations Noah to Isaac, but, in the Kingdom there follows Samuel, David and Solomon ; and in the Generations of Isaac, the analogous story about the twin children Esau and Jacob, and all that is involved in their history germinal and psychical. The third series begins with the Generations of Shem, and all that is involved in the Name, and in all names, as words. These are germinal forms to study ; psychical thoughts and ideas ; and, the Name and Word, have involved

in them all that the Intellect can define and place in order. The thought here is that Regeneration is not limited to forms, the body ; to the Mind as organic in man, the re-creation of the Spirit ; it extends to that which denotes man as Intellectual and Moral, and thus the great truth that Regeneration is power to renew the Intellect ; and Incarnation, is equivalent to the Christ Life in the moral man. The peculiar thought here is that man is endowed with Intellectual Power to relate thoughts, and place them in their related order as law ; and, at the same time he can set the organic moral life in order, as conscious fact, in harmony with all the laws of Nature. But if this organic life is fallen and becomes a chaos, then, by the Spirit of Christ, there follows the analogous powers for Regeneration and Incarnation, as the body of the Christ in man. The Generations of Ishmael and Isaac are here conceived as psychical. In the generations of Ishmael it is the conflict of spirit with spirit, of the Adam spirit with that of Christ, but what is involved here is Salvation ; the power that is evil must give place to the power that is good ; the spirit of Faith will cast out the spirit that lusts, that would sell the birthright for a mess of pottage. The generations of Isaac point to the mental inheritance, and, the fact to be remembered is, that although the degraded sons of Canaan possess the land, it is not theirs by Divine Right ; it is the Possession promised to Abraham and to Isaac. Here the Generations of Esau and Jacob come in, by the law of development they are twins naturally and spiritually ; they have the same father and mother and, it is a great truth, that they are both of the descent of Faith and Hope, by Abraham and Isaac. There is a great mystery involved in these generations ; they existed before they were conceived in the womb of time ; they were antipathetic in the womb of Rebekah, where they struggled before they were born ; they have fulfilled their destiny in history, in Adam and Christ ; in Esau and Jacob ; in the Edomites and the Israelites ; in the Books of Wisdom and in the prophets of Israel ; in Herod the Edomite, and in the Lord Jesus Christ the Saviour. The Generations of Esau have been carnal and intellectual in all the ages, ever seeking after Illumination ; the Generations of Jacob have been moral, wishing to obtain promises, blessing, the Kingdom and Purification by living in conformity to Divine law. In these generations there are a Judah after the flesh and a

Joseph after the spirit, an Ephraim and a Manasseh, and what the student will find in them is the mystery of history in the world, as fulfilled in the Lord Jesus Christ; in the fulfilling and forgetting of the past, and, in the Christian age of blessing for mankind. These are the threefold methods of development, as germinal, psychical and moral worlds of thought; in a sense they are natural in their order of development, in a spiritual universe; it is by the study of the natural world that the analogies are discovered; but, as can easily be seen they fail to bring to mankind the Kingdom of Heaven, and the City of God. The fourth order of development requires careful study; the forms and the psychical ideals can be seen as revelations of spiritual truth; but, it will not be so easy to perceive, and conceive, the spiritual analogy. This series begins with Abraham, the father of all the faithful; what he represents is Faith, by Divine Grace, and the great truth of Regeneration by the Spirit of Christ. In Isaac there is the figure of the Incarnation of the Beloved Son of God, the Life of the saved and the Sacrifice that saves. In Jacob the life of Salvation is revealed and at the same time the guidance and blessing of the Patient Spirit of Christ, through that long life at home, in exile, in restoration, in the promised land, and in the world of Egypt. In Joseph, Faith in God, Hope in Christ, and the Patience of the Holy Spirit, are fulfilled; there is a life of Humiliation and toil, and a life of Ascension to power and authority; and all this as an Ideal of Love and Blessing; as the wise interpreter of all visions, and as the Benefactor of His brethren and of mankind. He is the fourth in this series, and thus by analogy with the Creation series, he is the objective vision of Creation, as the universe. He is as the king reigning in peace, righteousness and love; thus if thought upon as a typical form, he represents the One that is All and fulfils all things in all. The fifth typical man is Moses, the child drawn out of the water, the man of thought and action, the shepherd and the student, the Redeemer and the Lawgiver, the Judge and the Guide of Israel in the desert, the Friend of God and the man to whom the Name of God, as Merciful, was revealed. It is not difficult to see that Moses stands for the Intellect, and Illumination, in the way of truth and order; but it is equally plain that his mission failed; it is not in the spirit of Moses, the life of the desert, or laws written on tables of stone, or, even by priests

and ritual, that men enter into possession of the Kingdom. The sixth typical man in Israel is Joshua, the Saviour, by him there is Purification; the vision of the Face of God and conquest. What he represents is the Man, the Family, the Nation and the Possession, as subject to order and law; but, the vision of the Judges in Israel is that of a pageant, a psychical conflict, the earthly in conflict with the heavenly, and the failure of the Moral-Life in its struggle to overcome the natural enemies that are in possession; the sinful lapses into idolatry; and thus, the degradation of redeemed Israel under the threefold curse of the world, the flesh and the devil. The seventh typical man is Samuel, the Dedicated son of Hannah, the prophet, priest, ruler and judge over Israel, and also the rejected one, by God's people, who rejected the servant of God, and, by the same act, rejected the true King of Israel. King Saul is a type not of Christ, but of the earthly King that men prefer to choose, honour and obey; but, the destiny of all such kings is, that they govern by the sword, and earthly laws, and thus the end is death by the sword and the forfeiture of the kingdom. The eighth typical man is David the shepherd, poet, singer, prophet, king and conqueror; and, it is by faith in God, in the meek and gentle spirit, that he reigns over Israel and conquers all his enemies. The Spirit of God and of Christ Consecrates him for this service for Israel, and for mankind; because the thought is never lost sight of, that it will be the Son of David that will fulfil all these hopes in Israel by the Lord Jesus Christ. Here harmony and unity in kingdom and nation, in worship and service, is found in Solomon, the peaceful king, and the age of Israel, as a psychical revelation ends. The half circle has been fulfilled; the other half as psychical, disordered, broken, demoralised, as a portion of history is the pageant that ends in schism, war, deportation and Babylon. This story of Israel is pregnant with spiritual meaning; it is germinal and psychical; it is revelation and fulfilment; it is a living natural parable; it is all written that men may study, know and understand what development means; in what way Recurrences take place by the fourfold method of development; in the light of Scientific Order and Law.

CHAPTER III.

THE THREE NATURAL WALLS OF THE CITY.

In this brief summation of thoughts about the Kingdom of Heaven, and past studies as to its Constitution and Laws, the thought has arisen that the Kingdom of Heaven is the Macrocosm universe ; and the City of God can be said to be like the Microcosm. The Realm of Grace and the World of Sacrifice are portions of this universe ; they are the Spiritual for Regeneration, as compared with the Natural in Creation ; they are the Living Christ and His Generations, as compared with Adam the earthly and his Generations, as they are to be found in the history of mankind from the Fall onward. The Lord Jesus Christ is the King of the Kingdom of Heaven in Grace and Sacrifice ; but, it should never be forgotten that, as Heaven, in the order of Creation, He is also Creator, Lawgiver, and Lord, in the Moral world, and all that is involved in it. In a sense it is true that He is the Seed promised to Abraham ; and the Son of David ; but the King is greater than the father. His explanation is, " before Abraham was, I Am " ; and, that, as Son of God, He is David's Lord and King. It would not be strange if students found it difficult to find their way into the Kingdom of Heaven where such paradoxical truths lie side by side ; and, they might well be excused if they said that all this about a Kingdom of Heaven, and a pilgrimage to find it, is mythical and mystical, not what can be seen, known, or understood by practical rational people. What they would be inclined to say is, show us this City of God ; and, define for us very plainly what the Kingdom of Heaven means, and then these mysteries will cease to be Ideals only, they will become Facts and Factors in the practical life of mankind. It is not unreasonable for thoughtful men to ask for a physical vision, or a rational definition of City and Kingdom, but, to do so, is to misunderstand what the problem of thought means ; and, they have not reflected upon this truth that all wise men in the past have really been trying to define, What the Kingdom of Heaven means ? How they would be able to make it their possession ? And, if they have

not seen the City of God, they have been assured that such a City really exists. What is involved in the request, Define the Kingdom of Heaven, amounts to this : take the Infinite, analyse and reduce the Same to the finite, and, from Cause, Process, Purpose and End give a rational definition of all that the Kingdom of Heaven means. In Colleges and Universities this way of defining is held in high repute ; it is a given thesis, with a definition ; and, what the student tries to discover, is, all that is involved in the problem, as rational and true. This is known as the deductive method of study and proof ; but, it is now seen that this method is fallacious, because, a hundred philosophers in defining the Kingdom of Heaven, will give to men as many philosophies. They have all been pilgrims seeking for " the better country," and the Kingdom of Heaven ; and, the proof of failure is that, in trying to define what they have been seeking for, there is no harmony or unity in their manifold definitions.

The truth to be realised and understood is, that Science has brought in a new age ; and, the past ages are all summed up in what can now be known of the Kingdom of Heaven and the City of God. By the inductive method of study men have been trying to define, as order and law, the physical, psychical, moral, and spiritual worlds of thought ; and they are compelled to confess that they find themselves facing what superficial thinkers would be inclined to say is mystical, mysterious, and even unthinkable. The reply of Science to such a statement is, that the mystical, the mysterious, the unthinkable, or even the rational, is, in reality, the Fact behind all relations of thought ; it is not to be despised and rejected by men, but believed in, and studied ; because, beyond question, it is Being ; the Cause behind all that Becomes ; and thus, in a true and real sense, when Science studies Processes and Purposes, order and law, this means the attempt to define all that arises out of related ultimate facts ; and, the Ultimate, named God. The related ultimate facts of Being are known, and named, they are Force or Energy, Life, Spirit, Mind-Life, Intellect, Moral-Life, Grace and the Life named Sacrifice ; these are different ; they are correlated ; they are the roots of realms and worlds of thought ; but, as they differ in their Being, as correlated, this proves that they are not the Ultimate ; there is beyond all these forms of Power and Life the Ultimate, the Conservation, and the Conservator, of all related

ultimates. Here definition ends; order, law, related ultimates, comparison and reason fail; the One cannot be defined. To the sceptic there is a veil so dense and dark that he can see, or perceive, nothing beyond it; but to the God-fearing man the veil becomes radiant with light; and, the difference between the two men is, that one is self-centred and perverted; whilst the other, by Divine Grace, has received the gift of Faith. This is where reasoning ends; it is where the creature man may claim to be as a god and reject his Creator and Lawgiver; it is where he grovels in the dust on the earth, and declares, by his thoughts and actions, that he prefers earth to heaven, and the pleasures of earthly cities to the glory and blessing to be found in the City of God. Sceptics may reject this statement and declare that it is not in harmony with all the facts of life; if they do so, then they will find that Experience, Philosophy, Science and Religion, will judge and condemn them, because, in the nature of the Universe, it is impossible for them, to create within themselves, a harmonious Kingdom of Heaven, and a City of God, in which there is Peace, Righteousness, Goodness, and Love in the unity of Divine Law.

The position here is, that Science has been the principal means by which students, by inductive thought, have been able to find the way back from forms, ideals, relations, and principles of Being, to the One, the Ultimate, the Absolute, as known under the Name, God; and, it is from this standpoint, by Divine Grace, and Faith, that the Ultimate, the related Ultimates, as Principles of Being, become the means by which there is Development; or, in other words, the way of definition, of what is involved in, and revealed by, the First Cause, as Processes, Purposes and Ends. In a sense, this may be thought upon as an attempt to define God; but, it is not a true definition of the One, the Absolute; because, what it really means is, that the creature man is making the vain attempt to limit the Illimitable; it may even be conceived, that the foolish creature is trying to create a god after his own image. This difficulty was in a measure felt, and seen by, the Westminster Assembly of Divines, when in their labours they came to the question in the Shorter Catechism, "What is God?" They were so impressed by the greatness, and difficulty, of the problem, they resolved, before giving an answer, to pray for special guidance. It is said that the member who led the Assembly

in prayer uttered these words, "God is a Spirit, Infinite, Eternal and Unchangeable, in His Being, Power, Wisdom Goodness, Justice and Truth." These words were approved by the Assembly as their definition and answer to the question; it is in harmony with philosophical theology, but the scientific students of to-day would not be inclined to think that this is a scientific definition. It may be conceived that the answer to the question: "What is God"? is based upon a Revelation to Faith; it does not define God; that is to say, it does not take hold of the Infinite, reduce the same to the Finite and limited, and say this is an explanation of all that God is in His Being. It is quite true that God is Spirit and that He ought to be worshipped in spirit and truth by His creature children; that He is Infinite and cannot be limited by finite space; that He is Eternal and not bounded by time; and, that He is Unchangeable in all the attributes of His Being and Becoming. These truths are revealed to men in the Bible, and it is not out of place for theologians and common people to believe that they are true revelations, as related to Creation, and to Regeneration.

The definition of God, as found in the Catechism, is good in its place and time. God, as Spirit, is Almighty Power; space cannot be so extended as to enclose Him; time cannot limit all that is in the Eternal; and, it is plain enough that in all changes, in order and law, God is unchangeable in His gracious Love toward sinful men. Instead of using these words in this attempt to get a vision of the City of God it may be preferable to put them in this order; God is the Omnipotent as Cause; the Infinite as Process; the Eternal as related to a Purpose; and the Immutable amidst all changes, in Love, in Creation and in Regeneration. What is involved in this definition, as philosophical, is, that it is by Faith that men believe the great truth that God is the Cause of all manifestations of physical Power, of Force and Life. There is a great Hope in God, as the Infinite Spirit and Mind; because, as men have seen, the microcōsm Mind of man is comparable with the Mind of God as found in Creation; they are in correspondence; and the more men study the revealed Mind of God, in Creation, the more they wonder that their own Minds, in a sense so finite, are at the same time, so far as they know, infinite. There is a great lesson in Patience for men, when they attempt to

apprehend and study the Wisdom of God. Through ages of past time, wise men have been trying to walk in the footsteps of God; and, what they have discovered is that He is the Eternal and the Indefinable. It is a somewhat strange thought to ponder, that the Assembly of Divines at Westminster, appears to have failed to realise that the Unchangeable in God has specially to do with His Gracious Love, and with the Divine Sacrifice for sin; so that His saved children may be restored to His Love; yet, this is the greatest truth, for poor mutable sinful creatures; they can rest upon this Immutable Love that never changes, and in this thought they can find heaven, peace, and love as universal. It may be well to observe here that this division into four Attributes, given to God as names, will be found in the Bible as history; at first He was known and named the Almighty; at a later date He revealed Himself to Moses as Jehovah, "I Am that I Am," the Infinite; in the Lord Jesus Christ, the Eternal, in a unique sense, is found limited in Time; and, it is by the Holy Spirit of Christ that the Immutable Love of God, though ever changing in its forms, becomes the means of Blessing to the race of Mankind.

The student will now ask the question, What has all this to do with the City of God and its four walls as foursquare? Is all this mystic parable; or, is it a true vision of the Holy City? What if it is parable, vision and scientific reality? How strange it would be if under these forms of thought men should be brought to see, perceive, and understand, that this is the way that God is taking to lead them to apprehend the thought, that He is, Himself, the City where all those who are spiritually minded will find refuge, peace, truth and love. God the Almighty is our Refuge and Strength; in Him there is Infinite Peace: He is the Truth as Eternal; and He is Gracious Love Immutable. The physical, as Omnipotent, is one side of the square; the psychical, as Infinite, forms the second side of the square; the Moral, as truth and law linked with Eternity and Time, is the third side of the square; and Immutable Love, as Grace and Sacrifice, is the fourth side that keeps all the children of God safe in the everlasting arms. This is where mysticism and parable end; it is where metaphysics and philosophy invite science and religion to come to their aid, to prove, if possible, that the trend of modern thought harmonises and unifies such a conception. The thought to

be kept in view here is that the pilgrimage in the Kingdom of Heaven has led to the City of God ; from the physical to the spiritual ; from the finite to the Infinite ; from time to the Eternal ; and from a world full of earthly sorrows and changes to the Immutable in peace, joy and love. The way back to God and Heaven and the City from earth is very long, and its particular forms are very many, as objective, natural, and spiritual. The way into the City, when it is subjective, may become easy and pleasant. The intellectual and moral rebuilding of the City, so that it will become a reality to mankind, means time and eternity. The co-operative thoughts, words, and actions of redeemed humanity, will bring about that harmony and unity in Love which men desire.

This appeal to Science, from the standpoint of Philosophy, is right and it is reasonable ; it is right, because, it is here that Faith and Science meet ; it is reasonable, because, on the side of Faith, proof is not by reasoning, but, by believing, and by seeing Him who is Invisible. Science has been impelled, by the facts of the case, to accept this position ; thus Science says that a true Faith in God is not unreasonable ; it is beyond reason. The faculty of the Intellect is not given to man to measure God, as Being ; it is the Divine Gift to him, to study the thoughts, words and works of God ; or, how He becomes, and in what ways He can be known in the order of Creation, and in the laws of His Own becoming. The answer of Science to Philosophy might be expressed in this way : Your definitions of the Attributes of God have been received by me with humility and respect ; I am now meek of heart and teachable ; and, by Faith I can see that your line of thought is true and right ; but, permit me to observe that all this is, in a sense, a repetition of the saying of a Greek Poet, " in Him we live, move and have our being ; we are all His offspring " ; in other words, we live in, and by, the Omnipotent ; we move in the Infinite ; we have our rational life in His Eternal Being in time ; and, the greatest of all truths is that by Grace, Sacrifice, and Love, we are His children. Observe that true Science raises no objection to all these revelations of, and from, God ; but, states plainly, in all this you have given me an objective vision of God, and, of a City of God, that transcends human thought ; you have shewn me four Walls, that cannot be measured by man, as to their height

depth, breadth, or width, and what you claim from Science is the definition of the walls, and a conception of the King that lives therein. It may be easy, or difficult, for Philosophy, or Theology, to suggest measurements, as theory, or as doctrine; but, Science says that is not my way of defining the City of God; by the very constitution of my being it is laid upon me to analyse and dissolve these walls, so that they will become invisible; and, at the same time, whilst I am analysing and dissolving the objective spiritual City, I will be required to synthetise and build up a City of God within myself, that will be the image of the Macrocosm City of God. This is something like the task that is given to Science in this great problem of the City of God; and, the question is this, Where ought Science to begin to try to find a solution? If Science begins with theories and doctrines, with Attributes and Principles of Being, then the Foundation is Faith in God; that ought not to be doubted; but, the real problem is, having through sin lost faith in God, Is it not worth while for sane thoughtful men to put all their powers into this problem, so that they may regain their inheritance and rebuild their City of God in Truth within themselves?

It may be suggested here that the pilgrimage to find the Kingdom of Heaven is analogous with this attempt to analyse and dissolve the Holy City; it may even be said that the one arises out of the other. It is one thing to find and enter the Kingdom; it is something different to be invited to visit the King in His City, and to enter into His Presence. The pleasures, and the trials, of the pilgrimage in the Kingdom are all to be remembered; and, if similar experiences arise on the way to the City, they can be met hopefully; they can be epitomised; the thought can be cherished, that they are similar; for this reason, the City is the Microcosm of the Kingdom; they are like each other, even as the infinitely great and the infinitely small are similar. What then is meant by approaching the Wall of Omnipotence? It is thinking upon, studying, analysing, and finding out, the Power of God, as latent and dynamic; as physical; and yet as having involved in it, germinally, all, that is psychical; moral and spiritual. In this suggestion, there is found the thought that the Wall of Omnipotence is in itself foursquare; it is the visible structure of matter that forms the earth and all that is material; it is more than

matter, because with matter there is always Force, or Energy, and the work of scientific thinkers is the problem of changing matter into energy, and energy into matter. Energy is like dynamic gold; and, gold is material energy; this is the root thought in the philosophers' magical stone, and the conception is being realised by modern chemical science. It is not necessary to explain here in what way things visible and tangible can be transmuted into the invisible and the intangible. This is where children play and enjoy themselves. It is the world of reality and of magic; it is where child-like old men live and try to satisfy themselves; and, it rarely occurs to them that transmutation is possible, or likely to take place. Yet, even in the playgrounds of children transmutation takes place for the solid may become liquid; the liquid vapour; and the vapour invisible gas. This is the great world of Experience, and what thoughtful men discover is that the heavens and earth declare the glory of God.

The analytical chemist looks upon the Wall of Omnipotence not with his physical eyes, but with the eyes of his Mind; what he finds is that matter has many forms and names, such as Hydrogen, Oxygen, Carbon, Silver and Gold, and, following the way of scientific thought he sets to work to discover the things that differ; in what way they differ; why they receive definite names; what are their atomic quantities as related to each other; and, how many of them are identified and placed in their order in a chemical table. What can be observed in the very important scientific work of the chemist is that he has actually by his analytical work, in a sense, dissolved the Wall; it is no longer stones or matter; it is a table of names representing elements of matter; he has discovered over seventy of these, he is still discovering more; there are blanks in his table, but the hope is cherished that one day these will be filled up and the complete table of chemical elements known. The chemist does not rest satisfied with analysis; he reverses the order of his labours and attempts the important work of synthesis, thus producing quantities of elementary matter as Iron, Silver, Gold, &c.; and what is more wonderful still he tries his hand at metathesis, thus mixing the elements and producing new combinations of material things. The chemist does not claim to exercise magical powers; but the dreams of the alchemist have been fulfilled in many

ways, and there are still greater wonders and mysteries to be solved in the domain of Chemistry by Science.

This is a strange method of conceiving in what way the Wall of Omnipotence may be analysed and dissolved ; it is true that the Wall is wonderful in its foundation and forms ; men try to define its elements and put the stamp of finality upon them. The Chemist, when chemical analysis fails, consults with his brother, the Spectrum Analyst, and asks him if he thinks it is possible that any further advance in analysis and dissolution is possible ? The response of the Spectrum Analyst is this : give me a ray of sunlight, light and heat, a good prism, and your elements of matter, and you will see what I can make of them. The spectrum analyst having all these at his command, begins his work by placing the prism in the ray of light that enters the darkened room by a small hole in the shutter, the effect being that the light is refracted through the prism and upon the opposite wall there is seen the glorious solar spectrum radiant with all the colours of the rainbow. He finishes this experiment by taking another prism, placing it against the first prism, thus turning the triangle into a square, and then the spectrum disappears and in its place there is seen a spot of light like unto the one that enters the room by the small hole. This was the way that Sir Isaac Newton refracted light into a spectrum, or analysed light ; and, by using a second prism he re-refracted the spectrum into light again. This may be said to be the parable of light ; its analysis ; and what it suggests is, that light is not simple or elemental, it is the consummation of matter, motion and colour. It is, strange to say, the Wall of Omnipotence dissolved into light and a heavenly spectrum, with the remarkable result that it can be synthetised back into light again. The parable of Light is that it comes from Heaven ; it brings Heaven with it ; there is a revelation of Heaven, as Light and Colours, and by re-refraction the glory vanishes and the Light remains. The spiritual analogy is that the Light of Truth came from Heaven ; the Truth revealed Heaven and its glories ; and when the Truth returned to Heaven, the result was not utter darkness because the light from Heaven remained with men in a dark world ; and, it is the Spirit of Truth that is ever seeking for pure prisms that can refract truth, and thus bring to mankind the truth that is heavenly.

From this parable of light and truth the Student may

see that the Wall of Omnipotence can be conceived as Eternal Truth ; it can also be thought upon as refracted during the ages of time ; it is in its manifestation pure order and law ; and, it is, when the prism is impure and imperfect, that the result is chaos and the spectrum blurred. The analogy here is worthy of careful study ; this vision of truth is not to be found in Experience or Philosophy ; it is the vision of Science, of the illuminated Intellect, and the pure Moral soul. Here the spectrum analyst brings in his Bunsen burner, or his electric light, and he says to the chemist, now hand me a little of the Sodium element, I will place it in the strong radiant light and heat, and, we will watch the effects. When this is done and the element is dissolved by fervent heat, then upon the spectrum there appears a remarkable yellow band, and this is known as the Sodium ray ; thus when the yellow band on this particular part of the spectrum is found, it may be in light from sun or stars, then it is proof that this particular element of matter is in the atmosphere from whence the light comes. The test is universal, and particular ; that element is refracted at a definite angle ; it moves at a known rate of vibrations per second ; and the colour on the spectrum is always the same. The spectrum analyst takes all the elements in their order, in succession, and passes them through light and heat, as done with the Sodium, and it is assumed that the result would be a spectrum like unto the solar spectrum. The Science of spectrum analysis, as analogical with intellectual thought, is a great study ; what the student can perceive is, that Omnipotence becomes potential and dynamic ; the Infinite becomes finite in the visible spectrum, and infinite below the red and above the violet ; the Eternal is revealed in time, and the rates of vibration may be compared to ages and centuries, years and months ; and, in the invisible parts of the spectrum, there is the eternity that is past and the eternity yet to come. This explanation must be taken as a very brief study of this wonderful science ; it is to be feared that spectrum analysts concentrate their thoughts more upon the elements of matter, the light and heat, the motion and refraction, the colours upon the spectrum, their affinities and their repulsions, the mysteries of the invisible ends of the spectrum than upon their spiritual significance, because it is plain, that in this region of thought men are taught what order means, the supremacy of law, and the Lawgiver.

Here the student will ask the question, Is it possible to advance further into this realm of the dissolution of matter; and, will the Light from Heaven throw any light upon pure Energy, or Force, as Omnipotent, as limited, and as under human control. In thought, matter has been analysed and reduced to energy; and, the problem that meets the student of physics takes this form. How can Immutable Energy become mutable, ever changing, modes of motion? The reply takes this form; in our experiments we have discovered that all modes of motion are correlated; they may be studied, for example, under such names as Gravitation and Repulsion, chemical affinity and chemical action, heat and light, and magnetism and electricity. They are said to be correlated; they may be conceived as forming a circle, and the wonder of wonders is that they can be changed into each other; heat may burst forth into light; magnetic poles attract or repel each other; and, magnetism may under definite conditions become electricity. The thought, therefore, is, that these modes of motion are not separate entities; they change their modes of motion as it were, according to their positions and actions in the circle. They are numbered as many forms; but, the physicist says, that the many are changed into one by the law of the Conservation of Energy. There is a deeply interesting explanation of Energy, in what is said to be the analysis of the electric mode of motion; the ray, or current, is brought into contact with a magnet, with this result, the current is divided into three parts, a magnetic ray, an electric ray, and a ray that cannot be deflected, it passes straight onward through a plate of steel into the darkness, or the light. Here the mystery of the Omnipotent and the Immutable ends and begins; here the power of the Intellect fails, electricity and magnetism can be compared, and known to differ, but, that mysterious One Ray, is unknowable and indefinable. It is at this point analysis ends; but, here also synthesis may begin; the order of thought is reversed and from that Omnipotent ray, by electricity and magnetism, light and spectrum analysis; chemical syntheses and analysis there are revealed to men Divine Energy and earthly matter.

It cannot be said that this is all that men can know about this mysterious Omnipotent Wall that comes from Heaven; there is another very important truth to study about its

Becoming and that is, it is Alive, and, it is the Cause of all physical life. Can it be said that Life is Omnipotent, Infinite, Eternal and Immutable in the same sense as Energy? Who can destroy its Potency; take away its infinity; reduce it to terms of time; or render it mutable so that it may be destroyed? Who can define Life as a principle of Being? Who can reveal all that is involved in a germ living seed? If matter is to be conceived as dead, without Life; then Life must be greater than death; for it can make the dead live, and the inorganic become organic. Life is to be compared with an architect and builder; it is the Power that produces processes, works out purposes, and brings about reproductive Ends. Here the student will do well to learn what is meant by the Law of Recurrence, as well as the Law of Development; because, what is strange, but true, in a unique sense, all that was in matter and energy is now made subject to Life, and, is involved in what is living. Life, as architect, does not create matter; it makes dead matter live and become organic. The order of study here is analogous with that of chemistry, spectrum analysis and physics; men can see with their eyes the many forms of physical life, in all their varied conditions, as plants, trees, animals, and man. There is a world of life and living creatures; and, scientific thinkers delight in reducing to order, and classifying, all forms of life. The Biologist may be said to give special study to all germinal forms of life, their development and life history; they are said to be naturalists; it is their delight to find, study, know, and classify all that is living in Nature. The Anatomist may be compared with the Chemist; it is his delight to anatomise all forms of living creatures, and by doing so, to gain important knowledge about living organs and their functions, and to discover the utility, the harmony and the unity of the organic body. The comparative Anatomist makes his field of study very wide; what he desires to discover is all that the light of truth can reveal to him, in all the correlation, of all living creatures; their almost infinite variety; and, in what way they are related in time to one another. The Physiologist may be thought upon as specially interested in the functions of organs; their normal relations in the condition of health, as subject to order and law, making manifest harmony and unity. The Pathologist may be introduced here, not as the student of health, order and law, but, of

disorder, disease, what is abnormal, a departure from the standard of health. It is important to observe that such conditions do exist in the physical world ; what it suggests to the thoughtful student is the fact of Life, under order and law as being, in a sense, automatic ; the unconscious creature is subject to law not willingly ; but, with the hope, and the promise, that one day what is in a state of disorder may become subject to law, and thus, in due time, in the spiritual world, be restored to the harmony and unity of the Universe. What has to be remembered in this study of the physical world is, that it is only the beginning of Creation, the Revelation of the Almighty Power and wisdom of God ; a prevision of what is involved in Life. From God, Potency and Life, are derived ; they may appear to fail in their processes and purposes ; but, the present suffering of disorder, disease, decay and death, are not to be compared with the glory that is to be revealed when the spiritual children of God enter into their redeemed inheritance, and their citizenship in the City of God. Thus far the teaching of science is most valuable ; what it suggests for grave consideration is, that as we come from God ; are the children of God may have to suffer bodily pain, disease, decay, and death ; yet, these are not the great positive realities in the physical creation, or in the body ; they are perversions and negations ; and, what follows is the great thought " If God be for us, who can be against us ? " When Omnipotence, and Divine Grace, and Love, are on our side, then all must be well, for neither the present nor the future, no powers of the Height or of Depth, nor anything else in all creation will be able to part us from God's Love in Christ Jesus our Lord.

This very brief glance at the Wall of Omnipotence as related to the physical world is very limited, even though it leads the student back to God, and to the study of His works. What he has seen in Nature may be classed as forms to be studied ; facts that have been in a measure reduced to order and law ; to two realms of truth ; and, to a world of Life, of Being and Becoming. The student, in his thinking upon the Law of Development in the physical world, becomes impressed with the thought, that, what has been studied, as objective, has become, in himself, a world of thought, a psychical world, as subjective ; and the question is at once raised, Is it not to be expected that in the world and Wall of Omnipotence, there must be a similar development, as

psychical, involved in what is physical? The first impression would be that the line of thought to be followed should be from the Omnipotent to the Infinite, from the physical to the psychical; but, more mature reflection suggests the thought, that the physical, as objective, ought to reveal to the student the important truth that in physical forms, even as in germinal ideals, there may be found the footprints of the Creator in His works, because, the truth is plain and simple, the thinker is thinking the thoughts of God after their revelation. This thought also ought to be kept in view, the student is studying an objective creation, not only what is physical but what can be conceived as psychical in animals and in man. What is here suggested amounts to this; the Spirit and the Mind of God, as found in thoughts and ideas, are involved in Creation; the conception may even be carried further; it is to be expected that germinally the Wisdom and the Goodness of God, as moral, may be manifested; and, what is still more strange, Grace, Sacrifice, and Love, to save and restore what has been lost, or become lawless, may find its germinal concept, as in the power that heals, the *vis medicatrix*, found in the physical body as manifested in the organic world.

The exposition of these truths is not to be studied in the world physical; they are suggestions to be remembered; they are involutions, not developments; and, what has to be noted here is, that the physical order has been studied; Divine Forms of thought have arisen; a realm of Power, and a world of Life have been followed; and, these give to the thinker forms of thought to be used in the future. The student has found help and peace, by Faith in God, the Omnipotent; thus after all his studies he is justified in cherishing the Hope that Heaven and Christ will become incarnate in himself; he may even become very bold and say, with the Divine Aid, he will, by Patient study, find Salvation and a heavenly Possession; and by Illumination and Purification, Dedication and Sacrificial Consecration, attain to the Life Eternal and Immutable. The thought to grasp here is, that by Divine Power, God makes manifest the Visible Creation; and, by Life, He makes all that lives subject to His Will by Law. By His Holy Spirit, He makes the physical subject to, and useful for, the psychical and spiritual; it is by His Spirit that there is Power to Know all that is good; and, to save what is lost. He gives to man a physical,

and a psychical inheritance, a Mind like unto the Mind of God ; and then His Voice within cries out for Illumination and Purification ; for wisdom in the knowledge of true relations of thought ; for conformity to the Will of God and obedience to all laws that are Moral, true, right, good, and in harmony with the Divine Will. This is all summed up in three worlds of thought, said to be natural, or according to the nature of things in the Universe ; and, then, because there has taken place transgression of law, as sin, on the part of man, there follows, as a spiritual Revelation, the Power that is able to Save, known as Grace, and the Life that redeems and restores the sinful ; thus, bringing to mankind forgiveness, reconciliation and peace with God and good-will among sinful men, to the praise and glory of the All-wise, Merciful, Gracious Almighty God.

In thus thinking upon the City of God as foursquare, and as having four walls, the first Wall, as physical, as Omnipotence, has received brief consideration, the result being to think upon each Wall as in a mystical sense four-square, there being involved in each similar ideals, at different stages of development. Turning to the consideration of the second Wall, as the Infinite, it has to be remembered that what is known as the Law of Recurrence takes place ; all that was made manifest in the first Wall is epitomised ; and, in germinal form, carried forward into the second Wall. The meaning of this is that what is known about the physical world is conceived as known ; and, the student begins to study another order of development, the psychical, and, that more particularly as related to his own psychical development. It may be safely assumed that the careful study of the physical world was a fitting preparation for the study of Spirit Power and Mind-Life ; because, within himself he has been semi-consciously changing forms into thoughts and ideas ; and, what he has to do in this new study is to turn in thought, into his own mind, and by his Spirit try to discover in what way this work has been done.

The student in entering upon the contemplation of the Wall of the Infinite, as related to the finite, requires to give a short study to his organic body. Almighty Power and Wisdom, has created, a body, a temple, a home, where the Spirit may dwell, learn to see and know, and store up in the Mind-Life what will become a kingdom, an inheritance, and a Possession. As already suggested, the Spirit, as a

related ultimate of thought, cannot be defined by the Intellect ; it is not only a fact, it is the central fact in man ; as suggested by a wise man, every thinker can say, " I am, because I think and know." What I am I cannot tell ; whether finite or infinite is a question I cannot solve ; but good reasons can be given for believing that I have been derived from, or created by, the Infinite Spirit ; thus, it is not out of place for every man to think of himself as a finite ray of the Infinite Spirit of God. The thought may be expressed in this way : the Spirit of Knowledge and Truth has been pleased to take a ray of the Infinite Power that Knows, and incarnate it in the physical body ; and, with that incarnation, there was given at the same time a germ seed of Mind-Life, so constituted that it could conceive what became known, and by this means, as Memory, acquire treasures of thought, which as related to man may be said to be finite. This definition may be said to be mystical, but they are facts which reasonable and sane men cannot deny. The analysis of Spirit, and of Mind, is not possible, as to what they are in themselves ; but the order of their development, their becoming, can be studied ; they may be said to be the particulars of Spirit and Mind ; and, the finite thoughts and concepts stored up in the Memory, with which there is associated the person, who is the subject of knowledge.

As an introduction to the study of the psychical and the Infinite it is well to study the organic human body and specially the nervous system in its varied branches. Briefly, the nervous System can be divided into eight divisions ; and, it is deeply interesting and instructive to study these in their order of development and their functions. The nervous system in itself is physically organic ; but, it appears to be the highest stage of what is physical, and, it is correlated by sensation, or stimulation, with the Spirit. Nerve-centres are where nerve-force is accumulated, and, nerve fibres convey stimulation or motion ; they are often compared with the electric battery and its wires ; they are analogous ; but the human nervous system is more complex, and thus it is only after very careful scientific experiments that their functions are known. The first division is known as the spinal nerves ; their centres are in the spine and the nerves are all attached to muscles throughout the body. When these nerve centres are stimulated the result is motion

of the muscles to which the nerve fibres are attached. The second division is named the ganglionic, or vital; they are found in many parts of the body, on the sides of the spine, over the pit of the stomach, in the heart, and other parts; the nerve fibres, coming out of ganglions, are all attached to arterial blood vessels, and thus, when they are stimulated they cause the arterial blood to flow into the part that is requiring nutrition. These two divisions are correlated in a particular way, and for a definite purpose; they are the automatic nerves that regulate functions, and preserve the condition of health. In a real sense they are the unconscious workers which carry on the living functions in the body; therefore, it is when they are out of harmonious action that irregularities take place, and there follows disorder, disease, and physical death. The third division is thought upon as the system of sensation; these nerves have for their function the linking up of sensations from all parts of the body to the brain; the thought being that at a definite place there is a single nerve centre named the Pineal; here it has been suggested the Spirit dwells, and from this citadel there is the power that enables the Spirit to take cognizance of all that takes place within the radius of the body. This conception may, or may not be provable; but it is a reasonable analogy to think of the nerves of sensation as the means of ringing up the Spirit, and of informing it, that its attention is called for at some particular place in the body. The conception here is peculiar; the Spirit, it is conceived, is like to a prisoner in its own palace, and kingdom; and its finite limits of movement are circumscribed by the organic body. The fourth division of nerves is very interesting; they are summed up in all the organs of the special senses; they may be defined as hunger and thirst, as related to the body, heat and cold, taste and touch, sight and hearing; these are the avenues by which the Spirit can see, feel, and perceive special sensations, translate them into perceptions and thoughts, and in this way form and receive conceptions, and build them up in definite order in the living Mind. The fifth division of the nerve system may be conceived as that which is subject to volition; the body has become the servant of the man; and organic nerves, the organs that are used for acquirement of knowledge, are all at the service of the Spirit to gain further knowledge, and to define the relations of the know-

ledge possessed. This is where man is raised above the lower creatures as related to knowledge and understanding ; he is a reasoning creature not merely making comparisons that are simple in their forms, but, by the will and reason, dealing with the abstract problems of Science and Religion. The sixth division may be conceived as personal, in the sense that it is used not merely for thinking and reasoning, it links man with the Infinite ; it is for service in what is lawful and unlawful ; it is the servant to consider obligation, duty, obedience, justice and judgment. Under the shadow of this Moral organism, there may be discerned organs that are being developed in time ; the seventh being that which rejects selfishness and self-seeking, and is used for philanthropic and saving ends ; and the eighth, touches the life that cannot die even when destroyed by evil doers ; the finite may be changed, and be absorbed into the Infinite. It may be well to point out that the brain of man has been to a great extent explored ; the electrode has been applied to it with remarkable results ; there are also negative forms of proof which in their place are useful ; but the student has to remember that he is here dealing with germinal facts, and thus it is permissible to think upon these in the light of development. The important truth here is not the suggestions made about the development of the brain ; that is the physical aspect ; it is that the Spirit and Mind of man are not only correlated with Omnipotence and Life, they are the finite revelations of the Infinite. It is interesting in this study of the nervous system of man to perceive that there is a definite order of development, which is in harmony with the Nature of man, with Nature and Grace. The first division is physical, and it regulates all the functions of the body. The second division is psychical, it is subject to Spirit, as volition and as power to know ; and to the psychical Life, as related to the Mind, and, in what way there is sensation, perception, conception, and the correlations of the organs of special senses, as the means by which the Mind is in-formed and organised. The third division is related to brain action as dealing with the correlations of thoughts, ideas, order and law ; this is the part of the brain that gives no definable reaction to the electrode ; thus, the inference is that it is correlated with abstract thoughts that are subject to the Intellect and to Moral Law. The fourth division, as related to Grace and Sacrifice, has to be thought

upon, as unique, in this sense, it is the Giver of all good ; it forms all organs ; it organises order and law ; it reigns over all functions and preserves health ; and, what may appear very strange, it is the *vis medicatrix* that suffers pain and brings about restoration of health.

Here a pause may be made to reflect upon the creature man as physical ; the off-spring of the Power and Life of God ; and, in what way he becomes a finite portion of the Infinite works of God. Familiarity with the facts of father, mother, conception, a living new-born infant, must always appear wonderful to uneducated people ; but, that educated, thoughtful people should not be even interested in the subject, or care to study this great Revelation from God and Heaven, is truly amazing. Men and women seek to know many things of lesser, or greater, importance, but how few there are who hear the voice of the Oracle, saying, " Know thyself." What a wonderful visitor to this earth from the Infinite is the perfect finite new-born baby. Men say that it is new-born ; angels might say, not so, it is another new beginning of Creation, Regeneration, Incarnation, Salvation and a heavenly Possession. The nine months of inception is a summation of all past ages ; the infinite past is summed up in the new-born infant ; and, the question now is, How will the child find itself ; be trained, educated, guided, instructed, so that it will one day come of age, and enter into its inheritance in the Kingdom of Heaven ? One stage of development has taken place in the physical and the unconscious ; now it is the privilege of parents, teachers, wise men and ministers, to assist the child in its development, so that it may come to understand, in some measure, the relations that exist between the finite child, and the Infinite Spirit.

The conception, in psychical order, of a new-born infant is, that what was unconscious, helpless, the product of mother love, is, in reality, a manifestation of the Omnipotence and the Wisdom of God in a Creation, a Re-creation, and an Incarnation of Divine Life. This is a great claim to make for a helpless finite creature ; but there is no getting past the facts, the infant is the Child of the Father in Heaven more truly than of the earthly parents ; the baby is a trust to the mother, a gift to the father, and the real question for them is, How the mother will love, care for, nourish and protect this precious trust ; and how the father will watch

over, guide, and bring up, in the love and fear of God, this gift of Life that for value transcends all earthly treasures of gold, or precious stones. What the infant is meant to become is the image of its Father and Creator; and, what is still more wonderful it may become a follower of Christ, the Saviour, and His servant, sent forth to serve Him in His Kingdom for the salvation of His brethren of mankind. The problem of the development of the infant may be studied in the loving, living, active child; it may be pondered upon in works of experience and psychology; it may be reasoned about in all kinds of wise books; and suggestions will be found in the Holy Life of Jesus, that will be interesting and profitable. In fact, this subject of study begins with the Infinite; and, the frail, sinful finite children of humanity are only children, in this school of learning that is of the highest value.

The line of thought that may prove useful in this study of Spirit and of Mind, as Infinite and finite, is that of analogy; it is taking the physical world and dealing with it, as forms of thought; and trying to apply the order of becoming, of development, to the psychical world within. As regards experience, it is within the range of thought in every man to try to find out for himself what he can discover about his Spirit, as the Power that knows thoughts and ideas; how they are acquired; in what way they can be compared; the mystery of the memory and its power to reproduce thoughts; in what way thoughts are correlated and can be arranged in definite order; the power of thought as law for guidance; in what sense the Mind is like a dark cave, where there is too little light of truth; and yet, the Spirit knows, that in the darkness there are treasures which in their nature are of almost infinite value. If a man says to himself, I do believe that my Mind is like unto, and can be compared with, the Mind of God; he has created within himself a great Hope; he has left the far country, and he keeps on saying I will go to my Father and my Home.

It may be said that this is an ideal; it is a mystical vision; quite true; but, it ought not to be forgotten that the world of Experience is almost infinite, when it is endowed with the light of Faith and the star of Hope. What Science is suggesting at the present time is, that the inward, spiritual, psychical, world should be compared with the physical world; that patient labour should be given to the

problem ; and, that a new form of psychical analysis should be followed as bearing upon the Spirit that knows ; in what way it gains knowledge ; and the results tabulated in a way similar to that which chemists follow to reduce all forms of matter to their elements. The analyst in this new field of study must take the Spirit and Mind as he finds them by experience ; thus what he is required to do is not to try to define Spirit, or Mind, the related ultimates ; but, in what way they can be studied, as realms of knowledge and of life. The Spirit is said to feel sensations, to touch, taste, see, hear, &c., by all these avenues through which the Spirit can discern them ; this is an analysis of great value ; it separates sensations into particular facts of observation ; they differ in their kind ; they have affinities, and they repel each other ; they are not all of the same quality and quantity ; they may be formed into families ; and, they may even be classified into a table, like that which chemists use to shew the elements of matter and their relations. This is where the Mind of man may be compared with a dark room ; the student can see nothing definite in the darkness ; but, a ray of light breaks into the darkness, and now if he is as a prism, pure, true and right, he will refract the light from heaven, and it will become within himself a glorious spectrum of truth, order and law. If, on the contrary, the prism is impure, untrue, and defective, then the result will be a chaos of relations, motions, colours and thoughts ; there will not be any recognition of a Divine order ; and the infinites above and below the blurred spectrum will not be conceived or understood. It is a great stretch of the imagination to think upon the Mind under this figure of Spectrum analysis, but the voice of Science is encouraging ; it dares to cherish the thought that when the man is a true, enlightened rational man, then he will not only analyse all thoughts from Light ; he will try to synthetise all the elements of thought, and from this spectrum with its thousands of rays re-refract the whole into the pure light of truth. These are greatly daring thoughts ; suggested by Science, as bearing upon the problem of Spirit in man ; and it is very wonderful to contemplate the next suggestion which points forward to the Spirit, as seven or eight-fold ; as correlations of the Spirit power to know what appears to differ and to be contraries ; as heat and cold as related to God ; or, to follow the physical order, gravitation and repulsion, chemical affinity and chemical

repulsion, heat and light, and magnetism and electricity. The Spirit of man is not infinite, as one ; it is finitely active in many ways ; but, the infinite truth is that Spirit is a conservation ; its differences may be recognised by the law of harmony and unity ; and, the Ultimate conception is the electric ray in the threefold union in the one ray of electricity.

These conceptions of the Spirit in Man, as related to the Infinite, and the finite, require careful attention ; they bring the student into an atmosphere of thought that is too rare to breathe in ; and, that last ray that is Infinite and Irrefractible appears to utter the warning, " thus far, and no further." The study of the Mind-Life of man, in the light of the physical order of development in the organic body of man, requires special attention. There is a Biology of the Mind-Life ; it is conceived as beginning in the protoplasm of thought ; and, of appearing in what is known as a germ cell ; in harmony with its environment, processes of development begin, and, from what was an infinitesimal invisible monad of life, there is the most wonderful involution of the Infinite Life. It is Being, and it becomes seed, blade, organism, tree, flower and fruit ; or, in man, finite germ, organic forms, a babe in the womb, an infant, a youth, a man, a reproducer of seed and fruit ; or as Mind-Life a germ, a power to receive and conceive sensations, thoughts, ideas, representations and memory ; it breaks out into new and wonderful powers of knowledge of relations, truth, order and law ; and, the thought is conceived that this Mind-Life is, in the image of the Mind of God, the Infinite Mind ; as a person, finite in Being, with almost infinite powers that reach out toward Eternal Life. Mental science means, that man may ; become able to take this Mind-Life, as an organic body, and try to anatomise all its organs, in all their relations, study how they are correlated in one body, as spiritual, in what way they work together for the good of the whole ; and, if possible, try to define how the Infinite Mind comes to be found in finite man. How very far men are from attaining to scientific accuracy of the development of the Mind of man, let the workers in this field explain ; if they are still groping their way in the darkness let them not give up hope ; the darkness is in the past, there is light for the future, and the students will receive their reward. There is in this study of Mind-Life, what is known as a comparative anatomy ; this means, anatomy in general,

of all creatures that possess **Minds**, less or more limited, and comparing them as to their stages of development. This is where **Man** surpasses all the lower creatures, because he is the only limited creature that is endowed with powers from the Infinite to compare, measure, and define, all the stages of development; how they differ, in what way they are similar, and in what way there is found, in the whole, processes and purposes, harmony and unity. It is not out of place to suggest that there is what may be termed a **Physiology of the Mind-Life**; the meaning being that if the **Mind** is the product of Infinite Life with definite processes of development; with an organised body; with purposes that transcend the lower creatures; and, with powers that attain to knowledge of order, and the obligations of law, then, it must follow that the finite creature man is not only a wonderful ideal; he may be able to change the ideal into the real; inherit a kingdom that is more than finite; and, with treasures of wealth and health, enjoy the vision of the **City of God**. There is a shadow to this ideal of the human **Mind** in its fullest extent in man; it is that of transgression of law and sin, with its grievous results. The body may become disordered and diseased; the spirit may become demagnetised; the light of truth may be refracted and become darkness; the down grade may be that of disease, disorder and death but, this is where Infinite Grace and Love come from Heaven for man's Salvation; and, coming down to earth, and to finite creatures, that are sinful and unworthy to receive blessing, there is offered to the fallen and unhappy, the promise of pardon and peace; "an inheritance incorruptible and undefiled in Heaven"; adoption into the family of the Children of God; and the freedom of the **City** that is conceivable as Infinite and Eternal.

This conception of the Spirit and of the **Mind-Life** in man, as derived from the Infinite Spirit and the **Mind** of God, has to be conceived as a subjective study; there is comparison made between the objective physical and the subjective psychical, and, Science, in thus permitting play for the imagination, perceives that the border land has been crossed. The intellectual realm and the moral world have been, in a sense, visited, and experience and Philosophy have been suggesting thoughts which belong to time and Eternity. It is not easy to limit the Spirit to space and time; for the simple reason it knows, that all true relations,

all conditions of order, and all laws that are Divine, are its inheritance and Possession, in time and for eternity. It is strange, but true, that this dualism is found in the Mental and Moral worlds ; and, thus forms of dualism can be traced in the Natural and Spiritual worlds. The meaning, as related to the Moral world, is to be found in this thought ; the Spirit is endowed with the Intellect to discover relations of thoughts that are right, true and good ; to see the relations, to perceive the differences, to discover order and law, and thus out of what may be conceived, as a Mind in a state of chaos, to find, formulate, and define, a cosmical Moral world, that will correspond in harmony and unity with the Mind of God. The analogical dualism in the natural and spiritual worlds is to be found here ; the natural, as Adamic and earthly, is that of chaos ; the Spiritual, in the Lord Jesus Christ, is building up an Eternal Kingdom of Heaven, and a City of God, that will take the place of, and survive what is earthly, limited by time, and thus reveal to the Universe what is Eternal.

The Intellectual realm and the Moral world, in man, as a subjective study, as can be perceived, is another Recurrence in Development ; there is involved in it all that is physical and psychical ; these are all summed up in the Mind-Life, and the thought is that the Spirit of man, aided by these divine and finite powers, sets forth with a brave heart, to build up within, what may become a City of Peace and Righteousness ; or, a Jebus possessed by enemies ; or, a Jerusalem that is earthly and evil ; or, a City of Zion and of God, where there is no earthly temple, and where God reigns in righteousness, truth, goodness, justice and Gracious Love. Here the question arises, can Science, in any way, help this spirit builder, to see, perceive, imagine, and conceive, this Infinite, Eternal, Ideal City ? The sceptic would at once say, What is the use of attempting the impossible ? Do you not know and realise that this City is not in man ; it is not to be found in families of men ; it is not in societies of men ; it is not in all the nations of mankind with all their legislation and laws ; and, if you seek for it in Christian Churches, even there you will find the followers of Christ anti-pathetic, without harmony or unity, all trying to build temples and cities for their own families, relations, and apparently not greatly interested in the City of God, which, they say, they are anxiously waiting to be revealed from Heaven.

The reply of the student and follower of Christ would take this form. Why, friend, you are in the darkness, and you appear to love the darkness; what is the use of trying to live in a dark cave, if you can get the sunshine into it; or, why remain in the cave when you can walk abroad in the sunshine and enjoy the light of truth that comes from Heaven? Think where we have arrived in our studies; we are groping our way in the psychical darkness of the **Mind-Life** that is subjective; we are actually crying out with Goethe, for Light, Light, more Light; and, your cry is one of despair; it is Darkness, Darkness, more Darkness; let us stay in the Darkness, and not even attempt to find the Light of Life. The subject of study here is the **Mind-Life** as related to the Intellect; not as germinal, or as Moral; it is the cry of the Spirit as grappling with the Infinite, and the finite, and, surely this is in harmony with reason, that, if possible, something may be attempted to render assistance in this great crisis. The difficulty is not in the world physical of Nature, because there the Spirit knows it is free to enjoy the natural sunshine and to study Nature in all its visible manifestations and relations; what is so anxiously desired is light within, so that the Spirit may receive light, and be able to see, in what way the Divine Spirit has built up the organic Mind in all its finite relations and conditions. The Spirit is longing for Light to analyse the **Mind-Life** with all its subtle and divinely wise elementary forms, and organic developments; and, strange to say, since spectrum analysis has been recognised in the physical realm, surely it is not unreasonable to expect that the Intellect will find analogous conditions in the realm of intellectual relations. If only the Intellect could define the relations of thoughts in the Mind, in the order of their refraction through the special senses; in their order of perceptions; in their translation from sensations to thoughts; in their conceptions as rays of divine truth; as one glorious spectrum of thought, and as one organised living body, then this would be light indeed, as from the Infinite to the finite. The Spirit within, in calling for Light, and still more Light, startles the student by a cry as of pain, and the utterance is, Why this moral darkness? Why impurity of thought? Why this conflict between truth and error? Why the resistance of evil to what is good? Why this selfishness and self-seeking, instead of loyal love and service to God and men? Why

this conflict of co-related powers that are all good, true and right in their becoming? What, and where, is the Infinite, the Source of becoming, the Conservating Power that the finite Spirit cannot follow into the Darkness Inscrutable or the Light Ineffable? With such problems of thought requiring to be solved in the soul of man, it is little wonder that the cry is for Illumination, for Light, and still more Light.

This parable of Light, and the cry for more Light, becomes a mysterious ideal; and, it becomes a great reality in the Soul; but, so long as the cry is for Light only, the Spirit cannot find rest; what it longs for is Life, Moral and Spiritual, for the simple reason that Light, as Power, remains barren of good results, until there takes place the Mystical union of Power with Life. Intellectual Power is good in its place; it is like unto Adam; it may possess the garden of Eden with all its fruits and flowers; but, it is alone, and lonely, until Eve, the mother of the living, comes to make the garden a home. This also is parable, as Moral and Spiritual; it is natural and mystical; it is the root mystery of all Life and Becoming; it is the Infinite becoming finite; it is the revelation of Power, Wisdom, Goodness, Justice and of Gracious Love. It is the image of God incarnate; it is what all men ought to be as the living children of God; it is the Ideal as pre-Adamic; it is the Incarnate Life in the Lord Jesus Christ; it is Life as connected with the Source of Life; it is Law as development, as organic, as individual, and as general in mankind; it is Divine Gracious Love, as Infinite in the finite; it is Creation and the created; and the meaning of Re-creation in Christ is the great truth of Incarnation, because it is Salvation, and a heavenly Possession in Him; and, this thirst for God, the Living God, the Infinite, is the cry for Illumination, Purification, and, in due time, Dedication and Consecration.

The parable of the City of God, with its four walls, and, as descending from Heaven upon the Earth, becomes a most profitable psychical and mystical study. The Omnipotence, and the Life of God, are great truths when they are conceived and defined in terms of created things and persons; and, the student finds great pleasure in applying such a revelation to Creation, Regeneration and Incarnation. The pleasure and delight are intensified, when the psychical person is studied under the terms of the Infinite Spirit of

God, and the finite spirit of man ; because, it is in the light of such conceptions that there is brought home to his heart and Mind the important facts of Salvation and a heavenly Possession. These two figurative walls as related to the City of God ought to awaken every man to consciousness, and encourage him to draw near to the third Wall, said to be Eternal, and, at the same time, as related to Time. The Eternal is the indefinable ; time is the record of the Work of the Eternal Spirit of God ; and, it is man, the child of God, that attempts the great work of trying to define the Footprints of the Spirit of God, as they can be found in all known pages of history from Geology to the present time. Here is a marvellous book for the student of Nature, Man, Mankind and the Kingdom of Heaven to take up ; and, it may be said, that the student of finite records is, all the time, if he is meek in spirit, being taught and guided by the Infinite Spirit of Righteousness and Truth. The first thought about this Wall is that it actually exists ; geology, archæology and all history, mythical, mystical, sacred and profane, are the finite definitions of Eternal Being and Wisdom, as becoming finite in time.

The simplest form of the analysis of this book, from Eternity to Eternity, strange to say, is well known ; it is in common use under such names as seconds of time, minutes, hours, days, weeks, months, years, centuries and ages. These are finite relations of time ; and every form of development known to men may be included in this list. When men study the order of development in Creation they are dealing with relations that can be defined ; when they try to define Spirit and Mind-Life the problem is that of relations ; when they try to define man as intellectual and moral, as good or evil, as subject to order and law, as related to men and to God, the problem is still that of relations, of conformity to law, or, of lawlessness ; the relations may be disordered and diseased, ending in death, or they may be harmony, unity and eternal life in Christ and God.

The problem here is almost Eternal ; it is the vision of an education that transcends universities. The languid and feeble student will be inclined to say, " I could not endure such training even in heaven." The brave student will say, " What a glorious vision to contemplate ; this will be heaven indeed and in truth. If I become a perfect, pure prism then there will be in me the light ineffable ; the

spectrum most lovely and beautiful ; and, I will be able to go on with new studies in those invisible parts of the spectrum of time, that at present men cannot see, or understand. Who knows what will be revealed, in the light of pure truth, in its relations about the differences that exist in the correlated forces of the universe, and, why they differ ? It may be that even this mystery of a cycle of harmony and unity in the Conservation of the Eternal, the Infinite and the Omnipotent, may be granted to those who love God and desire to see the vision of His Face as revealed in the Lord Jesus Christ, the Beloved Son of God. What has to be remembered continually in this study is, that scientific truth is the knowledge of true relations ; it is that of order and law ; it is, How the Eternal reveals Himself to His children in time ; and, who knows whether, in some way, men do not now know, the conditions and relations of time may exist in Heaven, and in the City of God.

The thoughts can now be turned from the intellectual, the relational, and the speculative aspect of the Moral Wall to what constitutes its Life. In other words the face of the student is turned away from the question of the relations of things and thoughts, from the question, How ? to the greater question, as Personal, Who ? When the Names, Infinite and Eternal, are used, what the student feels is that he is dealing with abstractions ; it is the relations as moral, as dealing with Persons, with a Lawgiver and Law, that here claim attention. The creature under law having discovered that Law is Regnant, is compelled, in the very nature of things, and, of his own constitution, to put the question, Who then is the Creator and Lawgiver ; and, what are the relations of the creature man under law to his Creator, Lawgiver and Lord ? It is not necessary to deal with this question in detail, as related to the moral order of the universe ; it is enough to say, that all moral creatures, recognise the Will of God by the revelation of His Power, His Wisdom, His Goodness, His Justice and Truth. That is to say even, degraded races instinctively, and intuitively, feel, and acknowledge, the truth that the Living God exists ; that as a Father He is Beneficent and Kind ; that conformity to His Will is a duty to be fulfilled ; and, that disobedience is unreasonable. This ideal may be lost in those who are very degraded ; they may not know and love the true, the kind, the gracious and Loving God, and they may

dread and even try to propitiate gods and powers that are malignant and evil. This is the condition of demoralisation ; it is without harmony or unity ; it is perversion and disorder ; and it is, as disease, what tends to death. What wise men look for in the moral world is not all these imperfections that cannot be harmonised ; they look for that which is perfect standard, as subject to law ; and what will be for the praise and glory of the All-wise and Good, they know as God.

The Moral order of development is, in its nature, personal ; and, it is a problem of relations to persons. Let the order be anatomised and the order is simple ; it is God, God and Heaven, Christ ; it is Heaven and Earth, it is father and mother, and these culminate in the infant as Man. What follows as related to Earth and mankind is the Family ; the tribe of families ; Society generally ; the nation and state as organised for justice and truth ; the Kingdom or Empire for Law and Government ; and, what follows in due order is the Universal Dominion of the King of Gracious Love, whose right it is to Reign over all worlds, evil or good. There may be much discussion upon this subject, as an analysis of the Moral world of thought ; but if, as men recognise, this is the natural and spiritual development, and, they know it to be organic in its order, then they may listen with patience to anarchists, and revolutionists, with their wild theories of earthly forms of government. The facts remain, even the rebels against moral order and law cannot cast aside the Divine supreme Moral Law of the universe. They may aspire to reign as Satans in the earth ; but, their efforts must fail ; whether they will it, or not, they are the subjects of the King of Heaven, and as such, it is their duty and privilege to conform to Moral Law, or bear the penalties that follow disobedience and sin. The Book of History is full of examples of men and nations who have very foolishly tried this game of self-seeking and self-glorying ; love of power and ambition to reign over men ; and, as men have seen in the past, and, now understand more clearly, the result has always been failure, for the simple reason that the infatuated creatures have been setting themselves, and their own foolish thoughts, words and actions, in opposition to the Will of the All-wise Omnipotent God. This truly is the mystery of evil, that men should degrade themselves from a perfect moral standard of man-

hood, of all that is right, true, and good, and become so exceedingly foolish as enter into intimate relations with devils, and become the followers of Satan, the enemy of God.

This may be said to be an anatomy of the Moral-Life, as organic as it can be seen and known among men. The question that arises here, following the order of Science, is the comparative anatomy, as applicable generally to all men as subjects in the Moral World. The ideals may be expressed in this order : " God is Love," therefore all His Moral children are the offspring of Love. This is the fundamental truth in the moral world it must not be slurred over ; it is folly to deny it and, only those who are blinded with ignorance and prejudice will try to reason about what is above, and beyond, their intellectual powers. The fact is one to be believed ; it is the gift of Grace to Faith ; it is the Foundation stone upon which all the hopes of men rest ; and, truly men ought to be thankful to God for giving them these synthetic revelations of His Being. What arises out of this revelation, by development, for one man, and for all men, is the thought, that as God is the Father in Heaven of all His children upon the Earth ; they are all akin to Him, and akin to one another ; therefore, there is revealed the law of kindness and of kinship ; all men are brethren, in the same Moral family, as His Offspring. What is required in the family circle is the spirit of meekness, teachableness and willing obedience to parents and to the Father in Heaven. When there is development into many families, then there arises the law of mutual forbearance ; of what is right, as related to all the families, so that all may live in love, in harmony and unity. With a complex Society, there must be added to love, kinship, obedience and righteousness, the law of the love of truth, for the simple reason, that it is here that relations and responsibilities begin ; and righteousness, goodness, and truth ; are as the foundation stones of man, families, tribes and societies. Remove these and society falls into ruins ; but let righteousness and goodness come down from Heaven, and Truth spring out of the Earth, then society is safe. With a man, family, society, nation, State and Kingdom, there arises the necessity of goodness, that is Godlikeness, Justice, Law, and Penalties, against those who break the Law ; but, in the perfect moral state and nation the Penalties would not exist, because all would conform to the Divine Law of Love as the Law governing

their own persons, thoughts, words and actions. This is the Ideal Moral world ; but, upon this Earth it is not known under any form of Government that men have devised ; therefore, the necessity for the Universe of Grace and Sacrifice, where the King Dedicates Himself to service ; and, Consecrates Himself as the One True Holy Sacrifice, by whom there is remission of sin, forgiveness and Peace with God, through the Work of the Holy Spirit, in all who seek to follow in the footsteps of the Lord Jesus Christ the Saviour of the race of mankind. Here the question of Moral Physiology, that of perfect function, as moral health, has not been studied aright. Ethicists may think, and say, that they have seen the vision of the perfect moral world, and they are working hard to bring about its fulfilment in earthly men by earthly means ; but those, who realise the real difficulties in connection with this problem, and its many intricate relations, say that all such theories are vain, they cannot be realised. They are like doctors who do not understand the work of healing. The body of humanity is poisoned with a leprosy that cannot be cleansed, a cancer that cannot be healed, a paralysis that cannot be cured, and sores that will not heal up. But, thank God, there is the Good Physician who can Regenerate the diseased body and soul, and wise men will wait for His coming, with assured confidence that He will not only restore Health, He will make all things new ; and, bring to men the City of God, where suffering, disease, and pain are unknown.

CHAPTER IV.

THE FOURTH SPIRITUAL WALL OF THE CITY.

Under the symbolism of three Walls, as three sides of the revealed City of God, the attempt has been made, following in the footsteps of Science, to see, know, and understand, the order of development in Nature; and, in what sense Power and Life may be studied, as revealed in the physical, the psychical, and the moral worlds of thought. Each world is compared with a Wall; these Walls being the Omnipotent, the Infinite, and the Eternal; in each world there are two related ultimate forms of Being; and in each realm there is a Cause, a Process and a Purpose, and what can be discerned here, is, that the End is not fully revealed. Three Walls form only three sides of a square, therefore, as can easily be seen the fourth Wall is required to complete the City to make it safe against possible enemies; and, to preserve order and law within the City. This Wall, as related to Development, has been conceived as the Spiritual World; it is known as Divine Grace and Sacrifice, or, in other words, the Power that saves from evil; and the Life that is Eternal Life. The Name given to this Wall is the Immutable, in Love; and, what the student has in view in his studies is to follow the many changes in the history of mankind of this Gracious Love that passeth understanding. The root thoughts are God, Heaven, or Christ, the Holy Spirit, and the Universe as the Creation of God. Heaven, as created upon the Earth, is right, true, good and holy; and what is inferred from this Creation is that it requires no City walls because the Creation is perfect. With the creation of the lower creatures there is mutation; there is that which soars, and that which swims; there is intellectual vision; the power to know, and the power to know relations that change. There is a Mind-Life, that is a Possession and an Inheritance like unto a Garden; and, with man, there is a creature in the image of God, whose destiny it is to become like God in righteousness, truth, goodness, justice and love. This is where the Creation Ideal appears to end; it is the duty

and the privilege of man, in the Spirit of God, to be taught, to learn, to build up, within himself, in all its relations, all that man can know about the Omnipotent Power of God ; the Infinite Life and Mind of God ; the Eternal Wisdom and Goodness of God. He is endowed with powers and gifts by which he may attain to all this knowledge ; he has the capacity of mind to know and to will all that is right ; and his moral soul is so constituted that by forms, thoughts, reasoning, and, obedience to the Will of God, he may become like God, as a moral man, subject to moral law. This is a free translation of the series of Creation days ; and, what the student tends to think here is, that if man had conformed in all his thoughts, words, and deeds, to the Ideal, there would not have been the necessity of a foursquare City of God upon the Earth, the man would have continued to live in Heaven, in Paradise, in Eden. The consequence of transgression and sin, of the loss of Moral-Life, was that the garden became a desert ; the sword of Justice intervened, and man could not by his own strength, or wisdom, turn that sword aside, and return to the state of innocence, meekness and teachableness. What was the result spiritually ? The answer may be given in this form : the Creator created a spiritual City, a city of Refuge, and all men who prayed to God to be saved, to receive Salvation, by Divine Grace, through the Lamb of God the Sacrifice for sin, provided before the Foundation of the world, they became the children of God by Faith in Christ ; and, although they knew it not, they became citizens of that City, and the heirs, with Christ, of all that was to be revealed in the Omnipotent Power, the Infinite Life, the Eternal Spirit and the Immutable Grace to save the lost, that existed in the Lord Jesus Christ. Men have the faculty of trying to limit their thoughts, to limited power, to a space they think they can measure ; to time as history, and to changes that can be defined. But, this conception of the City of God is more spiritual and Godlike ; only ; of course, it is a vision given to Faith ; it becomes a Hope ; it is pondered upon with Patience ; and, when Love responds to Divine Love and Grace, then the student may be in Patmos, or in London, the foursquare City is there to be seen and studied ; but, the Vision is not physical, carnal or earthly ; it is in Heaven, and this is the mystery of the Revelation. Is not this the mystery to be found in the Immutable Will and Grace of God in Love ? It extends

beyond time ; it cannot be limited by space ; it transcends all the powers possessed by man, and the only Way to find and realise all that is to be found in the City of God is to follow and obey the Truth ; and to receive from Him the Life that is Eternal.

The suggestion here is that entrance into the City of God, is by the Lord Jesus Christ, the Saviour of mankind ; this truth may be said to be unconscious, semi-conscious, conscious, or, it may be termed mystical. He is the Door into Fold and City ; and, it is fitting that those who would enter in should realise this great truth, and come to Him praying for the Grace and Favour to be admitted into fellowship with Himself and those who are His faithful disciples. This is not strange ; it means, by analogy, that if a student wishes to study all that can be known about the physical world, the right thing to do is to ask to be admitted into a College, or University, to be there taught all that men of science have discovered about matter and energy, life, and organic forms. Whether he enters a physical building, and sits at the feet of wise professors, is not of supreme importance. This may be the easiest way of tuition ; but the important matter is to be taught the spirit of Science, what Science has achieved ; and these may be gained from books ; from careful study ; from translating thoughts and words into conceptions of the Mind and treasures of Truth in the Soul. Just as it would be unreasonable to expect a child to apprehend and comprehend all that the relations of Science mean, so it is not to be expected that the student entering the school of Christ can by instinct, and intuition, know and understand all that is involved in the Blessed Way of Life and the mysteries of the Kingdom and City. The conception of this fourth-Immutable Wall is not that of never changing ; it is, that amidst all changes in time, it remains Immutable, because, it is based upon the Grace and Love of God, as revealed to men by the Lord Jesus Christ, the Son of God. His wish, and command, is " Come to Me," " Learn of Me," and, in the right spirit, every student ought to be obedient ; and, in earnest about studying the Way of the Blessed Life. The student should impress upon himself this thought ; it is quite right that there should be preparation to enter the City ; and, fitness to learn important lessons, of great value, before the attempt is made to study the Science of Divine Grace and Eternal Life.

The thought has to be remembered here, that this is not only a new departure in the study of the City of God ; it is the summation of all the past ; it is the Wall that includes all the Walls of Truth Earthly and Heavenly ; it is the Deuteronomy of Mosaism, and the Gospel of St. John in the Gospel story ; it is the end of the Desert Journey on the way from Egypt ; and, it is the summation of all past ages, as found in Persia, Greece, Rome and Judea. The Spiritual fulfils all that is natural and earthly ; and, in a true sense, they are all summed up in the Living Lord Jesus Christ. At the end of the age of mankind, in earthly development, there was the coming of the Perfect Moral Man, as the Son of God in Grace, as the Divine Sacrifice, to take away sin ; and, at the end of this age, the fulfilment of the Work of the Holy Spirit, in teaching men all that is involved in Christ as Heaven, Divine Order and Law. This is the true meaning of physical, psychical and moral Science ; they are all His servants, preparing the Way of His Coming again in Glory ; and, it is time that men were being awakened to this Spiritual Second Advent. This may appear to be very strange teaching ; but, if men study the Spiritual Law of Development, in Gracious Love, in harmony with natural Law, they will see that it is not the spectacular that is to be expected, but the Kingdom of Heaven, and the City of God, in Christ, as spiritual truth.

It will be seen that this aspect of scientific truth commands a change in the attitude of the thoughts of wise thoughtful men ; the problem of thought to-day is not Egypt, Redemption and the Desert ; it is not the historical King and Kingdom as revealed in the Gospel of Matthew ; it is not the High Priest of mankind as manifest in the Gospel of Mark ; it is not the King of Heaven as under the dominion of Priests and Rulers in Judea ; as under Herod the son of Esau and Edom ; or, even under the emperor of Rome, the spirit of whose empire is the earthly. The vision is that of the Gospel of John ; it is the Christ, the Word of God, the Light of Heaven, and the Life for Mankind ; it is the Christ, the Resurrection and the Life Eternal ; it is the Christ of Glory, as coming to Reign over men in harmony with Divine Law. It is quite true that all this has received consideration in the past from the earthly standpoint of Science, as attempting to grapple with Divine Law ; but now, students are encouraged to draw' near to the Lawgiver, and to ask

Him questions about the Harmony and unity of all laws ; what is involved in the Blessed Laws of the Kingdom of Heaven, and what they mean as spiritual truth, not in words only, but in spirit and truth as applicable to the Kingdom during the ages of development.

The important thought to grasp here is, that the King, in the Beatitudes, reveals the Laws of the Kingdom of Heaven, as the fundamental facts which every man ought to study with the greatest care ; because, apart from these Laws, there is no redemption from the bondage of the earthly, no deliverance from the carnal and degraded state of the Mind, and no salvation from sin and death. The Adamic man, and race, are condemned by Law, and the judgment is death ; this is a terrible truth which cannot be explained away ; and men do well to study this fact in the light of Divine Law. What the Beatitudes teach is, that Adam is as dead to God ; and what is required is not to bring Adam back to life again, but, to begin the new spiritual life of Grace that is in the Lord Jesus Christ. This truth is expressed in the first Blessing to the poor in spirit ; abandon all that is of Adam, and earthly ; become as nothing in self, and then, Regeneration will take place and the prospect will be entry into the Kingdom of Heaven. Here the student will remember that Science has been teaching him the same lesson in another way ; the final analysis of the earthly is the Omnipotent God ; to go back to God by the way of Heaven is to go beyond Adam to Christ ; thus, in Christ, there is involved Creation, Man and Regeneration.

The second Blessing is peculiar, in this sense, it appears to recognise Adam and the past ; it does not ignore suffering and sin ; it is right to be sad, and to mourn, over the loss of the Adamic heritage ; it was of real value ; but, there is great comfort in the thought, that, out of the jaws of death, there has been revealed all that was in Adam as innocent and moral and the new Life Incarnate in Christ, with all its glorious promises of Blessings in Grace, by the way of Sacrifice, that means Life and Life Eternal in Him. This Incarnation is a great mystery ; but it is like unto all other mysteries of God, in all other realms of truth ; the supreme mystery here is that God is revealed in His Son, in Gracious Love, and Sacrifice, to take away sin, and God only, could, by the way of Incarnation, reveal to men what is involved in the Kingdom of Heaven.

The third Blessing, that of the meek and teachable humble spirit, with the promise of inheriting the earth, is in its nature psychical. It is what the regenerated Spirit in man ought to be ; and, it is what is required as the spirit that should animate mankind ; and, just as it may be said, that the saved man enters into the possession of his own physical body, as thus regenerated, so also the similar result will take place with mankind ; the saved race will enjoy the Blessing of Salvation, and enter into possession of the spiritual inheritance.

The fourth Blessing is revealed as that of hungering and thirsting after Righteousness ; all that is Right in God's sight ; and, the Promise is that all those who desire to Possess the Mind of God, who aspire that their Minds should conform to His Creative, and Recreative, Will and Mind, shall be filled with the fullness of God. What this amounts to is analogous with the fourth day of the creation series, only this is the new Creation in Christ, as the work of His Holy Spirit, in the psychical world of the Mind of man and of Mankind.

The fifth Blessing is that of being Merciful, with this Promise that those who are merciful in spirit, will receive Mercy from the Merciful One. It is well for the student to notice here that there is a change in the order of development. Here the will, and the powers of man, are called into action ; the Light of Truth is all around him ; but, he requires personal Illumination, and the requirement is, that the man should imitate his Saviour, as a conscious follower and disciple of Christ. This change at the fifth stage of development is made known in many ways ; it is found in the development of Principles of Being, the fifth being the Intellect in man by which there is the light of the knowledge of relations as truth ; it is found in the fifth commandment which commands honour and obedience to be given to parents ; it is found in the generations of Shem ; the fifth in order, where Illumination, as to the Name, is suggested ; and, it is also found in the Lord's Prayer where the petitions run thus, Father ; Heaven ; the Hallowed Name ; the Kingdom coming ; and then the fifth " Thy Will be done on earth as in Heaven." There are many examples of this change in the order of development, and it is well to study them when they occur in the Sacred Word.

The sixth Blessing is to the " Pure in heart " ; and, the

Promise given is that the pure shall see God. The great truth here is that of Purification; the thought being that what is required for the Intellect is Light from Heaven and illumination; but, what is required for the Moral-Life, is Purification and perfect conformity, and obedience to the Laws of God. It is the Ideal of man in the image of God; and, it is when man is like God that, in spiritual truth and life, he will be able to see God. The Ideal it may be observed has to be revealed in the future; but, the promise is to be verified, the pure "shall see God."

The seventh Blessing is for the Peacemakers with the Promise that they shall become "the children of God." "If sons then heirs of God, and joint heirs with Him in His Kingdom." Here another change in the order of development takes place; the man is no longer thought upon as the moral creature under Law; he is freeborn, as subject to Grace and Love; and, thus he is to be conceived as free and conscious, and it is his desire to be like His Saviour, Friend, and Brother; and, in His Spirit, he wishes to become a peacemaker, an intercessor, and as giving himself, by an act of Dedication, to the service of God, the Gracious One Who gave His Beloved Son to be the Saviour, and the Salvation, of mankind. Here Grace reproduces the life and fruit of Grace; the child of God has become His Child by Divine Grace; and, now he not only sees the face of God, in Christ; he has become the imitator, and the faithful follower of Christ; and, in a true sense, he reflects the image of God in Grace and Love.

The eighth Blessing rests upon those who are persecuted, and reviled for the sake of what is right in God's sight. "Theirs is the Kingdom of Heaven." In other words, the earthly would destroy the heavenly; but, the failure is complete, the persecuted have their reward in Heaven; thus even the martyr's death is not really death; it is strange to say, the entrance into the life eternal in Heaven. All those so persecuted, receive the baptism of Consecration, and, in a sense, they become saviours of men, the means for their salvation, as expressed in the words, "the blood of the martyrs is the seed of the Church." What follows from this eightfold development in the Blessed Life is that the Spirit of Christ becomes the unseen leavening Power that will leaven mankind; and, the Life will become light,

radiant, shining brightly in good works that will glorify the Father in Heaven.

The special thought that arises out of this conception of the Beatitudes is that each Blessing is a Law ; follow the Law and there will be discovered a Principle of Being ; add Principle to Principle, Law to Law, and the result is a Spiritual Cosmos ; it is the Revelation of the method, the order, and the laws of the Kingdom of Heaven in Grace, in Christ, for the Salvation of the race of Mankind. What the student can now perceive is, that the careful study of order and law, in the spirit of Science, in the natural world, is to discover the Principles of Being and Becoming, known as Names; Force or Energy; Life; Spirit; Mind-Life; Intellect, and Moral-Life; to these there are added, as in the Spiritual World, Grace and Sacrifice; and, these include all that is involved in the Experiences of men; in their philosophies and in their Sciences. In the world of spiritual analogy, as found in the Blessed Laws of Christ, the Principles are Regeneration; Incarnation; Salvation; Possession; Illumination; Purification; Dedication; and Consecration. Take the order of Creation as stated in Days; the First is God the Creator, the All in all, the Cause. The second day is Heaven, Christ, Incarnation, Life. The third day is Spirit, order, purpose, seed and fruit, a cosmos as saved, and Salvation. The fourth day is the Universe as an inheritance and Possession. The fifth day is height and depth, relations and truth, Illumination. The sixth day is Man, and Purification, in the moral likeness of the Creator. The seventh day is Rest, Grace, the Sabbath, the unknown future, the day of Dedication and Consecration, with all that is involved in such thoughts, ideas and names. There is no difficulty in tracing the analogies that lie at the root of order and law; the end is always a Principle of Being; and, the work of science is to discover the order of Becoming. In every Principle there are involved processes, purposes and ends; and, it is the privilege of man to study all these, and, by so doing, obtain a scientific knowledge of the Cosmos as universal, as made manifest in order and law, in harmony and unity in Love.

It is time to return to the fourth Wall, that of Salvation from sin; the Wall that permeates, surrounds, and encloses, all Walls, because it is Heaven, the Universe, and all that it contains. As related to mankind, the Revelation of this

truth in its limitations is to be found in the Bible, the Sacred Word of God. It reveals the Way of Salvation; the thought being that, Heaven, or the Heavens, as foursquare and perfect, the Creation of God, has been degraded, and turned into a desert; and it is the Purpose of God to save what has been lost, and to restore, what has been destroyed. This is the conception that lies at the roots of the Generations of Heavens and Earth; in the Heavens there is harmony and unity; but by sin and disobedience there has come about duality. The Will of God, that is unity; but, when man asserts his will and disobeys law, as God's Will, then this is fatal for man; he has chosen the way of sin that leads to death, and the only remedy for man and mankind is the Divine Grace that saves, and the Sacrifice that restores peace, obedience and Love to God. The Lord Jesus Christ, the Saviour, has given to men, in the Beatitudes, the Laws and the Principles, by which Grace can save; and, the work of the student is to apply these Principles to all the Generations found in Genesis; to the history of Israel; to the history of the pre-Christian world; and, to the Christian age, to see and understand, How God has been working through all the ages for the Recreation of the human race. In the Generations of Heavens and Earth what the student finds is unity, and duality; Man, and how he fell into sin, with this result that he lost Heaven and fell to Earth; and thus, found himself cast out of the Paradise of Life into the Desert of what is earthly, carnal and devilish. The steps are these: 1. Man created in the image of God by the Power and Love of God. 2. The man placed in the Garden of Life where there is a river of life with its four branches. 3. Man in this Garden, with ample freedom in all directions, but one, that of limitation by law, as the Will of God; this is where the risk of dualism is found; the Spirit of the man may oppose the Spirit of God. 4. The help-meet in man, the Mind; and the help-meet for man, the woman; who is a part of himself, and yet may be divorced from the true man. 5. The serpent, the Intellect, the appetites, by which there is temptation; and these when listened to, tend to self and selfishness, what is contrary to the Will of God. 6. To choose self and self-indulgence, that is sin; and, sin ends in what is of the earth and earthly; it means disease, disorder, demoralisation and death. 7. But here Grace intervenes; there is enmity between the seed of the serpent,

and the Gracious Seed ; they are in conflict, they cannot be harmonised ; this is earthly dualism between Good and evil, Grace and sin, God and the devil ; the devil may bruise the body of man ; but, Grace will bruise the serpent's head and thus put an end to dualism. 8. In the ages to come man and mankind have to learn the great truth, that the earthly life is, as a desert, under a curse ; what it produces is thorns and thistles ; it is being outside Paradise. Test all these forms of Truth by the Beatitudes, and the truth can be discerned that the fallen man requires Regeneration ; the Incarnation of Heaven ; the Salvation that will mean conformity to law ; Christ and Heaven as a Possession in Righteousness ; the death of sin, the removal of darkness, and the gift of heavenly Illumination ; the Purification of the Soul ; the Life of Grace in Christ by Dedication ; and, the Consecrated life that follows in His steps.

The second aspect of the Generations of the Heavens and Earth may be conceived, as it is related : 1. The Family of this race that has chosen the unhappy way of selfishness and sin, as earthly. They have to face the consequences of dualism instead of harmony and unity. 2. The children take different ways of life, and of the worship of God ; the earthly offer what is earthly to God, and this is not acceptable ; the spiritual offer a heavenly sacrifice, as did Abel, and, it was accepted. 3. The result is in the family jealousy, strife and murder ; the brother kills his brother ; and, by this deed, he is seen to be an earthly man ; whilst the martyr brother is the type of the One Sacrifice, that in spirit and truth takes away sin. 4. The duality here becomes diversity ; the blood of the innocent Sacrifice becomes a voice out of the earth calling for judgment on the murderer. 5. The murderer realises his guilt before God and man and his punishment is more than he can bear. 6. But the guilt of Cain is not limited to himself ; the virus of sin becomes the inheritance of the family ; thus families and families, become jealous, hateful, and murder each other. This is the story of the earthly branch of mankind ; and, to-day men wonder what has become of the race of Cain. Have they destroyed each other ; have they become so degraded that they have forgotten their ancestry, and lost the kingdom of this earth, which they claimed as their portion as the firstborn son of the fallen man ? 7. The appointed way, and Man, is represented, as the brother of

Abel; Seth becomes Dedicated to the service of God in the earth. 8. In Enos, there is Consecration, worship, and fellowship, in the Grace and Sacrifice that is involved in the Living Christ, the Son of God. It may be noticed that in this eightfold germinal Revelation of the Generations of the Heavens and the Earth; there is Regeneration in the Family and an Incarnation of Grace and Sacrifice; what follows is the story of sin, murder, judgment, and the apparent success of the Cain family in the Earth; then the tide turns; the true Son, the Appointed One, comes, and the end of the Generations is the outlawry of the evil powers, and the coming of the children of God. The conception here is, that these Generations involve, and include, all the generations of history; they are all in this Germinal revelation; the Cause, Grace and Sacrifice, are in the family circle; there is the conflict between Heaven and Earth; the evil powers appear to be successful in the struggle for a time, but the end is the success of the Kingdom of Heaven and the worship and service of God in the Earth.

The thought to be studied here is that of the Regeneration of a Man, and of Mankind, upon the Earth, during the ages of the past. The Living Germ from Heaven, takes the long period of History to produce these results; and, what men perceive is not what is visible and tangible; it is as an objective atmosphere surrounding the Earth; and, it takes ages before the earthly, the carnal, and the devilish can be subdued, and, restored, by Divine Grace, to the Love of God and obedience to Divine Law. With the Generations of Adam there is a change in the attitude of thought; these also are in their nature spiritual; they are to be studied under the mystery of Life; there is an Incarnation of Heaven in Man, and the problem to be studied is, in what way, during time, the Germ of Life, Incarnate in Adam, is going to become fully developed in the perfect Man, the Son of God from Heaven. It is interesting to study, and interpret, the succession of sons, from Adam to Noah; they are all types of the future ages, and they all speak of development. Thus Seth is the appointed one who takes the place of Abel, who is the double type of Life Incarnate and also of Sacrifice. Enosh is the fallen man, frail in spirit, to whom the gift of Salvation is given; and who, through that gift, becomes a worshipper of God. Cainan, or Kenan, is the one who becomes the possessor of the

promises of God, in whose Mind there is built up the Kingdom of Heaven in Grace. Mahalaleel is the one who receives intellectual Illumination, and thus, he gives praise to God. With Jared there is the thought of descent, of law and government, of Purification, and preparation. It is at the seventh generation, in Enoch, the Dedicated One, that the perfect Man appears; this Man walked with God upon the Earth; from Heaven He came; He was not to be found by men, God had taken Him back to Heaven. There is, it can be seen, mystery, consummation, and fulfilment in Enoch; thus he names his son Methusaleh, that is the living, the Consecrated One; but, at his death, the Spirit of Life will come with judgment and salvation. The mystery in Lamech is Divine Spiritual Power; the coming of the Divine Spirit, with power into mankind; and, his son is Noah who will bring to men Rest and Comfort and the removal of the curse of evil that has rested upon mankind through all the ages. Here again the test of the Blessings, and Principles, may be applied, remembering that all these are germinal thoughts, in the race of Adam, pointing forward to Regeneration in Adam and his race; to Incarnation in Seth; to Salvation in Enosh; to a Possession in Cainan; to Illumination and Praise in Mahalaleel; to Purification and Conformity to Law, in Jared; to Dedication in Enoch; to Consecration in Methusaleh; to Divine Power and Glory in Lamech; and, to Rest, Comfort and Peace in Noah. This is the line of descent of the Gracious Life of Regeneration and Incarnation, in Christ during the ages; but, there is also in the background the story of the earthly and the carnal, of whom it is written, the Lord saw, "The wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The Generations of Noah do not require detailed study; the background of the vision is the evil race doomed to be destroyed by the awful flood that spread over the Earth. Here, in the light of Spiritual Revelation, it is not necessary to think upon the Flood as Physical in its nature; the question is this, what has the Spirit of God revealed, in the story, to impress upon men the spiritual truth of Salvation by the Ark, of Faith, in Noah; and, as a consequence, a new age and dispensation of Grace; a cycle of time, and at last a new earth purified, as by baptism, to be possessed by those who are saved. This is the revelation of the Spirit of God

to mankind in germinal thoughts of great importance ; and, the spirit of man requires to be attuned to, and in harmony with, the Spirit of God, to perceive and conceive these truths.

With the Generations of the Sons of Noah there is a new departure ; it is the saved race that enters into Possession of the earth ; it is, what is equivalent to the Mind of Man, and of mankind ; but, there continues the duality of good and evil, of Heaven and Earth, and very soon the powers of evil raise their head, and mar the work of the Spirit of God. The father indulges the sensuous appetite, and the result is sleep and insensibility to what is right ; the evil son perceives the nakedness of his father and gloats over it ; but the two brothers, who receive blessing, try to hide their father's shame. This is the story of every human mind ; it lusts and the result is sin and shame ; the carnal, and earthly, glory in what is degraded and degrading ; but, the higher powers in man would try to prevent sin and shame, and keep the Mind and the Family pure and good. The important thought to remember is, that the entail that follows what is evil abides in the man and the race ; this explains the degradation of the race of Ham through all the generations of the past ; the curse of evil rests upon them ; and, they have not been able to rise above that degraded level which makes them the bondmen of their brethren. This is not theory ; it is the history of the race ; at the mental stage of development they were saved ; and, this may, in some sense, be accounted to them for righteousness ; but, they have not been the equals of the Shemites in religious thought ; and they are not to be compared with the sons of Japhet in intellectual vigour and in law and government. The student will not forget that there is a race, or races, that are even lower in their civilisation and attainments than the children of Ham ; they are so degraded that they have no history that contains their record of the past ; it is as if the Flood had destroyed their mental powers of development ; in a sense, they have been as the dead ; they have lost the inheritance of manhood and the power of development ; and thus, they remain children upon the earth, more akin to animals than to the civilised races of mankind. They failed to use the gifts of intellectual power and the Moral-Life with which they were endowed, and thus their condition of death in the midst of Life. The Generations of the Sons of Noah become a great study to the

thoughtful student ; it is well to remember that they received an inheritance of righteousness ; and, it is a great problem to study how they have improved their Possessions in the earth. It is to be feared that they have not hungered and thirsted after Righteousness ; thus they have not as yet been filled with the knowledge that is heavenly.

The Generations of Shem, are said to be those who have desired to know the Name that is above every name ; they are said to be endowed with the religious instinct ; they have been the worshippers and servants of God, under many names ; they have sought for Illumination from Heaven upon this great question. These generations are summed up in names ; all these names have meaning ; they may be studied under the law of development as representing periods of history. The object in view here is not to enter into such details, but to suggest that the Blessed race of Shem, is in Israel, and all that Israel has been for the history of mankind ; and, particularly, to remember that the Blessed Light that gives to men Heavenly Illumination, is the Lord Jesus Christ, the Son of God, the Saviour of the world. There may be only one ray of light radiant from the Generations of Shem, as germinal ; but, the full revelation is the Sun of Righteousness, the Light Giver, the Truth that gives Illumination, Grace, Mercy, and Love to mankind.

The Generations of Terah, the sixth in the order of development, may be conceived as representing the Moral-Life and the Moral order in Mankind. It is in his generations that there is a fulfilment of the past ; there has been long delay (Terah) in past generations, but, arising out of the Moral-Life there is the remembrance of the past, and of a Place and person, and all the Illumination by intellectual power is in the dead past, as related to Chaldea and the Call to leave Ur and go to Canaan. They obey the Call, and Terah and Nahor in their journeying, in Syria, reach a place where they tarry and settle down ; and, they name it Haran after the one who died in Ur of Chaldea. Taking facts and giving them free spiritual interpretation, as germinal ideals, in the moral world, what they represent is the moral-life of man, the dead past of the civilisation of Babylon, and the migration of the moral world a stage on the way to the land of the Promises and of Blessing. Here the pilgrim father is not satisfied with the decision of Terah and Nahor ; he continues his journey, accompanied by his

nephew Lot ; and, together they move onward until they reach the promised land. The conception here, as related to development, is that under the shadow of the Moral world the Principle of Grace is revealed to Faith ; here the Moral-Life and its generations end germinally ; there is a consummation of all past generations ; and, the future, as related to promises and Blessings, has to be studied under the forms of thoughts, words and actions, as they are found in the life of Abraham, the father of all the faithful.

It is worthy of notice that no mention is made of Generations of Abraham ; thus, the student not only takes notice of this omission ; he tries to apprehend, and comprehend, all that is involved in his life, and, in what way it is a summation of all the past, and a prophetic revelation of the future. It is not out of place to suggest here, for students, that limiting the story to the events found in the life of Abraham, there is first the fulfilment of all the past ; there follows the record of events up to, and including, the birth of Ishmael ; the story of the visit to the country of the Philistines ; and, in the later portion, the Covenant ; the birth of Isaac ; the Sacrifice ; the death of Sarah and the marriage of Isaac with Rebekah. If these events are studied in their order germinally, it is suggested that they will have analogous fulfilments in history ; and thus, in a true sense they are prophetic ; they are visible forms ; psychical thoughts ; moral truths ; and, great spiritual realities which are not yet fulfilled in the blessings given to Abraham for mankind. In all this it is remembered that Abraham is the great typical figure of his age ; and, Abraham by faith saw the Lord Jesus Christ, His day, and in what way He fulfilled, in Spirit and in Truth, all that was involved in Abraham. The conception that arises out of the study of these Generations is that in the Heavens and the Earth there is the Vision of Regeneration ; in Adam and Enoch Incarnation ; in Noah Salvation ; in the Sons of Noah a Possession ; in Shem Illumination ; in Terah Purification ; and in Abraham and Isaac Grace and Sacrifice, Dedication and Consecration. It is not forgotten that in all these generations there is the mystery of dualism, of Good and Evil, Grace and Sin, Light and Darkness, Life and Death ; but, what the student is in search of is the " better country," and the " City of God ". Thus the fact, that the good, the gracious, the truth and the life, survive all these changes,

is proof that germinally, and spiritually, order and law, are the realities of existence ; whilst disorder and lawlessness are negations that cannot survive the Light of Righteousness and Truth. The important thought to grasp here is, that at the end of the six Generations, as Germinal, there is the Revelation of this man who is a summation of all the past, and is prophetic of all the future ; and that, in like manner, at the end of the Moral age of Mankind, there appeared among men the Lord Jesus Christ, the Son of God, and of Man, and in Him there was the fulfilment of all past ages, and the Prophetic Revelation of the Christian age, and of all ages.

In the light of the Law of Development, it is plainly seen that there is involved in the Moral World, that is in Mankind, the Principles of Grace and Sacrifice ; but, in Genesis the stage is germinal, not moral ; thus, in a sense, the life-story of Abraham is a parable, an objective manifestation, something to be seen, perceived, received, conceived and studied ; a seed of thought for the child, and, a subject of scientific study for men. There are other four Generations, as germinal, in Genesis which require careful study ; these are of Ishmael, of Isaac, of Esau, and of Jacob. What the student can see is, that a break in the development and continuity has taken place ; and, the question raised is this ; viewed germinally, are these Generations psychical in their order ; the work of the Spirit of God in Regenerating, a new Mind in Man and in Mankind ? Is the mystery of the Mind, of the Spirit, as involved in Man, revealed, not consciously, but semi-consciously ; in plain words, do they not represent the work of the Spirit, as analogous in man, in the production of the Mind, of which he is only semi-conscious ? If viewed in this light then the conception would be that this is a new beginning ; it is a psychical revelation of the re-creation of the Mind of Man ; it is summed up in these Generations as the natural Mind ; and, it is for the student, to realise these limitations. As Germinal, this is a great truth ; it is a fit revelation for the stage of development, but, the thought will arise here, that, as in the Generations of Terah there are involved those of Grace and Sacrifice, so here in the Generations of Jacob, there are involved the Intellectual and the Moral, and Grace and Sacrifice. The peculiar thought about these Generations is that they are spiritual-natural ; they are required in the

order of Development, as applicable to a man ; but, they are not all in the spiritual line of development from Abraham to David and Solomon. It may be conceived that they are revelations, in the Spirit, as limited to a man, but they are not the full objective revelation of Man, Family, Nation, and Kingdom as related to Mankind. If this difference is clearly understood, then the subtle problem that meets the thinker here may be solved ; as a psychologist would be inclined to say, there is really no greater psychical problem than this one, the Constitution of the Mind of Man.

What is suggested here is that two problems have to be faced, the Germinal Mind as revealed in Genesis ; and, the Psychical Mind as seen, in Abraham and Israel, in history. Take the first, the Germinal Mind as revealed in the Generations of Ishmael, and what can be discerned, by analogy, is that they are very like the Generations of Heavens and Earth. His father is Grace and Faith, in Abraham, as from Heaven ; his mother is Egypt and Hagar ; he is a hybrid possessing the two natures ; they are in himself, with this result, that he is ever in conflict with all around him, and, his own Mind is the centre of the conflict. This is the strange story of Ishmael as a man, a family, a nation and nations ; the generations are still alive upon the earth ; they have lived through the ages ; they are to be found in the Desert in redeemed Israel ; they are the Ishmaelites of Arabia ; and, they are as active and alive to-day, as in past ages. Jews and Christians will do well to study this parable of the ages ; and, in the Spirit of Abraham, and of Mercy, repeat the prayer, " Oh that Ishmael might live before Thee."

With the Generations of Isaac there is a change in the attitude of thought ; this child is the child of Promise, of Faith, of Grace, and, as such, free-born. There is, however, a kind of de-gradation in Isaac's union with Rebekah, the daughter of Nahor, and of Terah. The mystery of the conflict here, is found in the womb of Rebekah ; the strange psychical conception being, that in the womb of time, the twin sons were anti-pathetic ; the Esau son was a child of Adam and of the moral world ; whilst, Jacob resembled his father Isaac ; his aspirations were towards the promises of God, the Birthright and the Blessing. The analogy here is with the Generations of Adam. In Ishmael there is Regeneration, and the germ of the Life of Grace ; in Isaac there is Incarnation of the Divine Life, and in due time, in

the Generations, the true Enoch, the Christ, will appear and, Isaac is, in himself, the Type of the Beloved Son, and Sacrifice. The psychical revelation may be said to be very brief, but, it must be remembered that it is germinal, and for a fuller understanding of this subject there is required a careful study of the Generations of Isaac in Genesis.

The third in order of psychical generations are those of Esau; his family, and his history, as related to Edom and Israel. What is suggested here to the thinker is this, study your own spirit, its earthly aspirations, its self-indulgence and self-seeking; think upon what will take place if the worldly spirit is cherished; if the world and the love of the world, if the lusts of the eyes, if the flesh and the pride of life, are sought after instead of birthright, promises, and blessing. What Esau, and the Esau spirit, requires is Salvation from this degraded earthly condition; and here the analogy is the Generations of Noah; it requires a Righteous Saviour to bring rest and peace to such a Spirit in man. The parable here is, that man is saved, not by self-seeking, or self-righteousness; it is Christ that becomes his Ark of Salvation. Here it is well to remember that Adam, and Esau, are typical of Man and of Mankind; and, the mystery of Divine Grace, of Faith, Hope and Patience, is that God is Love and Mercy; that this work of Salvation is in His Hands, and though men may not know how Esau will get a Blessing, that will be for his salvation; it may be a great truth in the history of mankind, that he will become a great teacher of truth, in the great world of Experience; and, in a prophetic sense, as related to the Bible and Mankind, the spiritual generations of Esau are to be found in the Books of Wisdom, from Chronicles to the Song of Solomon.

The fourth in order in these germinal Generations are those of Jacob. In him there is the mystery of the Kingdom of Heaven; but, in a remarkable way they are fulfilled in Joseph, the son of Love, and Rachel, and not of Leah, or of the hand-maidens. The story of the Development of all that is involved in Jacob can be studied in the story of his life at home; in Syria under Laban; in his return to his promised Possession; in all that is told about the names of his sons and the Blessings bestowed upon them by Jacob on his death-bed. This story is pregnant with many germs of thought as related to the Kingdom of Heaven, in Palestine, and in the great world of humanity; but, they all converge

upon Joseph, the Beloved Son, the one hated by his brothers, the servant and the ruler, the lord of Egypt, and the Benefactor of his father, brethren and mankind. Here it is well to notice the analogy that Ishmael, Isaac, Esau and Jacob, are the fourfold revelation of God, Heaven, the Spirit of God and the Kingdom of Heaven, upon the earth. But there can be traced another fourfold development, covered by the psychical Mind ; they are Reuben the first-born son, who lost his birthright as representing the Intellect of Man ; Judah as representing the Moral Kingdom ; Joseph as representing Divine Grace and Sacrifice ; and his sons, Manasseh, as forgetting the past, and Ephraim, as fruitfulness in the future. This is the natural order of the psychical germs of truth as to their development, the strange thought being that Ishmael and Esau are not omitted ; but, in a wonderful way, by the Spirit of God, inwrought into history, and the Kingdom of Heaven. The conception is that in Ishmael there is the Spirit of Regeneration, by Faith. In Isaac and his generations the Incarnation of Hope, in the Living Christ. In Esau, Man and Mankind, Patience and Salvation. And, in Jacob, Love and the Kingdom of Heaven upon the Earth as a Possession.

Keeping all these thoughts about Germinals in view, as the spiritual foundations of the City of God, in the spiritual world, it will now be profitable to think upon the psychical Wall of the City of God, as found in the Bible. The thought takes this form : there is a fourfold order of Generations as built up by the Spirit of God ; man being unconscious, and semi-conscious, in this development. In Abraham there is Regeneration, Faith, and great Promises as to the future. In Isaac there is Spiritual Incarnation, Hope and Comfort. In Jacob there is Experience, Patience, Meekness, Teachableness and Salvation. In Joseph there is Love, Righteousness, the being filled by the Spirit of God ; and, he becomes the Ruler over the world of Egypt. These are God's great Gifts to mankind, which they do not value or comprehend ; they remain in the world and become worldly in spirit ; thus in the Divine Purpose of Grace what is spiritual requires to be redeemed from the thralldom of the world ; and, it is Moses who is the chosen servant of God to be the redeemer of the nation of Israel from bondage. God's name for this redeemed son, and nation, is, that he is His First-born ; as if, it took centuries

of conception to prepare and organise this child of Egypt, this son of Hagar, to become a child of God. The two thoughts uppermost in this redemption are, the Mercy of God in the great Deliverance in child birth; and the teaching, training and Illumination of the child to manhood in the Desert. The man Moses is the great figure in the story; but, the great truth to remember is that teaching, Illumination and Law, even in the best guide, teacher and lawgiver, falls short of all that is required of, and for, man and mankind; he cannot enter into the promised Possession by intellectual power; the utmost is to ascend Mount Pisgah, and, from that standpoint, see the promised land. It is Joshua, the Saviour, the Pure of heart, who is the Captain of Salvation; and, He alone can purify the heart and win the victory over enemies. These are stages on the journey of life for Man and Mankind; but, what a long story is that of being in a Possession; and, the Possession in a man, or in a race; and what moral degradation, idolatry, perversion, and evil-doing, may take place under the government of imperfect Judges and Rulers. The Ruler men required was not a Gideon, or a Saul; it is the One Asked from God, Given back to God, the Gracious Giver, that is the Dedicated Servant of God; and He must be, for sinful men, their Prophet, Priest, Ruler and Judge, even though they may reject Him, and choose an earthly King. This is the ideal in Samuel, the Prophet. As with the psychical type, so with the true Prophet, Priest, Ruler and King, it is well known that the Jews rejected their Christ, Lord and Saviour, and they preferred the iron heel of Rome to the Blessed Peaceful Reign of the King of Grace and Glory. Dedication in Samuel; Consecration in David; and, Glory in Solomon; these sum up the psychical development of the Kingdom in Israel. The story is like that of a Pageant in history; what follows Solomon is division and strife, idolatry and degradation, rejection and subjection. From Babylonia, the man, the family, the nation and the Kingdom came, and unto Babylonia they returned as captives. This is the vision of the psychical Kingdom of Heaven; it is an objective-subjective vision of truth; it is a great revelation in development; and, it is, as a Revelation from God and Heaven that it is so valuable.

It is plain that there is analogy, or likeness, between the Blessings and Germinal Revelations; there is also similarity

between the Germinal and the psychical ideals ; these are two stages of development, two worlds of thought, two spiritual Walls, that can be compared, and it is the third that now invites consideration. The first world is conceived as objective ; the second world is thought upon as subjective ; the third is both objective and subjective, and it is what conscious man creates and builds up within himself ; it is the realm Intellectual, and the world Moral. This is where man becomes conscious of his own powers to deal with relations of thoughts, and of persons ; he is awakened to the fact that the past can be remembered, as placed in order, as History ; and, that it is his privilege, as a moral person, to consider the present and the future ; indeed, he is so endowed with wisdom, or power to gain all kinds of knowledge, that he is like a god able to think the thoughts of God, and to follow and imitate Him in His Works. If the Universe is the revealed Macrocosm of the Processes, Purposes and works of God ; then, man is so constituted by His Creator, that he can become a microcosm world in the image of God. Some men may think, and say, that this conception of man is a pure ideal never to be realised ; but, there have been men in all ages of the world's history, who have seen this vision of Truth, and they have felt the Divine Call to go forth and possess this Kingdom of Heaven ; and, if possible, to find, within themselves, this City of God. Such men have been named seers, sages and mystics ; but, they knew that they were getting a foretaste of the good fruits of the land of promise, and cherished the Hope that one day, they would enter the City of God, and find that it is in themselves. These visions of Faith and Hope are not like unto a mirage of the Desert ; they are the great realities of life ; and, no matter how strong the giants in possession of these treasures of spiritual value, men have known that, with the Divine Aid, all enemies can be overcome. They know that God was with Sages in their thoughts, words and works ; though they might not have realised, that, as psychical children, in the intellectual and moral world, nothing could hinder and prevent their reaching the goal which in their visions they had seen.

The immediate object of study from this standpoint is the Books of Wisdom, from Chronicles to the Song of Solomon. It can be seen at a glance that they differ from Genesis, the Books of Moses, Joshua, Judges and Kings ;

these are Germinal and Psychical, in order and spirit ; but, the Books of Wisdom speak of experience, reflection, history, religion, failure, restoration, grave problems, of Providence, of good and evil, sorrow and suffering, ignorance and knowledge, moral and spiritual relations, thoughts about God and His Kingdom upon the Earth ; how men may receive the forgiveness of sin and be justified by God ; with this particular thought, that all forms of Wisdom may be summed up in this conception that the fear of God, and obedience to His commandments, is the true solution of all earthly and heavenly problems. As there is a difficulty with the Generations of Ishmael, Isaac, Esau and Jacob, in Genesis as psychical, so with the Books of Wisdom, there arises this problem, are these to be conceived as the generations of Esau in historic development ; and are they derived from Adam and Esau, as Adamic and Intellectual ? If the generations of Ishmael were, in a measure, fulfilled in the Desert ; the generations of Isaac in the nation, possession, and kingdom ; then, is the blessing promised to Esau by his father fulfilled in the Books of Wisdom ? What has to be remembered here is that this is man's first-born son ; the Power of Intellect, to reason upon, and to discover, truth ; what follows in the prophets is the Kingdom of Judah, or the generations of Jacob ; and, at the end of that age the King will come and Reign, and as the Sun of Grace, Truth and Righteousness, He will bring Light, Life, and Blessing, to mankind. This is the true law of development ; this age is that of Man, as Intellectual and Moral ; and, at the same time, it is an age of spiritual development that requires careful study as related to the Kingdom of Heaven and the City of God.

The Intellect of man may use many forms of thought to discover truth ; thus, it may follow the way of interrogation, and put many questions that range from Whence to Whether ; this may be named the philosophical way. Again, it may labour from earth to heaven by analysis and induction, and this would be called the scientific way. Further, it may try the way of Development from Regeneration to Consecration, with good results, and this could be thought upon as the religious, and the common sense practical way ; it fits in with men's experiences, and ideals, because they know that in Nature, and in Grace, there is a law of development. There is another way that few men

have tried to follow ; it almost seems as if it had been hid from their eyes ; it is the way of the Lord Jesus Christ ; and, it is to be conceived as the way of Blessing. At this time wise men will be willing to try all these ways ; and if in these experiences they find that they all tend to harmony and unity of thought, they will be hopeful and joyful in their labours. The important matter is the starting point ; and, here the thought is suggested that mere questioning may become scepticism ; abstract questioning may end in Platonism, or Agnosticism ; speculations about Creation and Recreation, order and law, may end in disorder and lawlessness ; or, even in the thought that man is greater than order and law ; that he can make his own laws, and not be subject to any law, divine or human ; but the Blessed way strikes the true key-note when it says " Blessed are the poor in spirit ; theirs is the Kingdom of Heaven." The man poor in spirit, seeking the Kingdom of Heaven, is blessed ; he is prepared to learn, and, to receive knowledge, earthly and heavenly ; and thus, his first question as to the Books of Chronicles is from Whence they have come, and, what do they teach about the Kingdom of Heaven, and the Kingdoms of Earth ? Are these Generations of good and evil subject to a law of development ; do they prove that Germinally ; and Psychically, there is a Blessed way that is Life and Good, and a cursed way that is lawless full of disorder, that leads to death ? The Blessed way can be traced in the Generations of those that fear God, and obey His Laws ; the cursed way is found in Babel, and in those who live the earthly carnal, devilish life, that leads to idolatry and all forms of evil. The end to all such is disinheritance, bondage, and life and death in Babylonia ; the way may be very long ; the processes may be for ages ; but, at the end, it can be clearly seen, that, the right way is the Blessed Way ; and the wrong way is that of thorns, thistles, pain, disease, disorder and death.

The Blessed way, according to the Gospel, in Ezra, is that the Regenerate should not continue to live in bondage to the world and sin. The Divine Call is to return to God, to the City of God, and to the spiritual worship of the Living God. This is what Restoration means ; it is the Incarnation of the Divine Life in Christ ; and Ezra, the Help of God, is the Blessed means by Whom there is comfort and strength ; the Blessed way from sin and self, to rest and peace in God ;

The third step in the Blessed Way is the fact of Salvation ; it is not only Restoration ; it is as a City of Refuge ; it is Why, and Where, men go to be safe from the enemies, that surround them ; and it is building with Nehemiah, the walls of the City of God. The Blessed ones who are thus restored have this character ; they are meek and lowly of heart ; they desire to be taught and guided in the right way ; and, it is very touching to hear the plaintive cry that comes from their lips from time to time, in these words, " Remember me, O my God, for good."

The fourth step in the Blessed Way is somewhat strange at the first glance ; it is found in the Book of Esther, the thought being that the God of Israel is the God that governs the world and all its races. It is well to think upon the one spirit in man, solitary and alone in the earth, and in what way it receives comfort and blessing ; but, what a blessed awakening it is to find, that everywhere in all places, where souls thirst after the water of life, and hunger to be fed with living bread, there God is to be found, in His Grace and Mercy ; the Provider and Protector of all His children ; their defence against their enemies ; their Wisdom and their Strength in all their troubles, and their Deliverer in the day of danger. This is the marvellous gracious love and glory of God, that even where His Name is not known, or spoken, by men, there He reigns in Grace, Mercy, and in Divine Providence ; the Father blessing all His Children, giving to all the rain and sunshine, filling them with all that is good, and specially anxious that they should desire heavenly gifts, and so be filled with all the fullness of God. Here it is well to remember that His Inheritance is His children ; and, He is their Divine Possession.

The fifth step in the Blessed Way of Life requires to be studied in the Book of Job. This is where Intellect enters into conflict with Intellect ; it is, where there is found intolerance and persecution ; and, it is where the merciful do not cry out and become unmerciful in spirit toward those who persecute. This is the root thought found in the name, Job ; and it is the key that explains his blessed life and his ultimate success and happiness. The story shows How, and in what way, he was persecuted by others, in his property, in his body, in his family ; and, the persecution extends to his intellectual friends who come to comfort him in his trials and sorrows ; and the wonder of the story is his patience

and mercy toward his friends ; their evil thoughts about the cause of his troubles ; in what way he maintains his integrity of purpose in life ; his fear and love of God ; and, in what way in the darkness of human arguments, God intervenes, grants Illumination to His servant ; and in due time abundantly rewards him for all that he suffers. The man is an Edomite of the race of Esau, and of Adam, and thus, the parable, or the play, the literal story, or the intellectual and spiritual lesson, is full of encouragement for all the sons of men during the period of their trials and sorrows. What is remarkable about the man is that his faith does not fail ; that his hope is sustained in the face of all that breeds fear ; that his patience is inexhaustible ; that his love to God and man is not destroyed ; and, that in all the darkness by which he is surrounded he is able to look to God for Illumination, Mercy and Blessing.

If in the Book of Job the intellectual problems of life, in all their varied forms, may be studied with profit, and, with an increase of Illumination, then it is equally true, that, the sixth Blessed step, the study of the Book of Psalms, will reward the student, in what may be conceived as the Moral Life, in Grace, for Purification ; the knowledge of good and evil ; the value of statutes and laws for guidance ; Grace and Sacrifice ; the King and the Kingdom ; the troubles and sorrows of life ; the depths of sin and repentance, and, at last, the outbursts of praise and wonder, because of the goodness, the grace and the loving kindness of God as revealed in His Works, in Man, and in Mankind. If the Book of Job is more intellectual and subtle in its relation of abstract thoughts and problems of life ; it is certainly true that the Psalms are related to persons, their instincts, intuitions, feelings, and experiences ; this Book speaks to all men, as Moral, and as Spiritual ; and, it might well be known, as a prayer book and a psaltery, as suitable for all classes and conditions of men. -

The seventh step in the way of Blessing may be linked with Solomon and Peace, as the Psalms are linked with the name of David. With David the ideal is conflict and victory ; with Solomon there is Peace, Rest, Wisdom, and Proverbs. The conception suggested here, as related to the Books of Wisdom, is that the period of struggle is at an end ; Grace Reigns ; the Peacemaker is come ; and, what higher ideal could a son of Esau cherish, than the spirit of

Dedication to gracious wisdom, so that the children of men might find peace, joy and wisdom, in Proverbs, in wise sayings, in practical ideals, that will prove helpful to all those who love the ways of peace and wisdom? It is well for men to remember that "It is the glory of God to conceal a thing; but, the glory of kings is to search out a matter." They should never forget that "the fear of the Lord is the beginning of Wisdom, and the knowledge of the Holy One is understanding." It is deeply interesting to find that in this spirit of advanced manhood, the search after wisdom is not a solitary way; there are many companions; they all cherish the same spirit; they are all devoted to Wisdom; they are also to be thought upon as devoted and dedicated to the service of God, as peacemakers, and as His children.

The eighth step in the Blessed way of life may be studied in listening to the aged Preacher of Truth and Wisdom, as he contemplates the past with its vanities and changes; the present with all its experiences; the future with all its problems; and, the result of all that men can see, perceive, receive and conceive of all that happens under the sun. There is room for pessimism; and, it is natural for old men to say that all is "vanity under the sun"; but, it is also true, that when the body returns to its kindred dust, the spirit will return to God, the Eternal Spirit; and, if the way is long; study a weariness of the flesh; and, the making of books endless; it is also true, that the end of hearing and thinking, can all be summed up in these words, "fear God and keep His Commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil."

There is a ninth step in the Blessed Way of Life; and strange to say it is a song of Love. It is as if the Spirit of Divine Love finds a home at last among the sons of men; the Leaven of Love has permeated the human family; the Truth is radiant; Wisdom is beneficent; the powers of Evil are cast out; Eden is restored; there is harmony and unity in spiritual Love, and all who Love God, and their brethren of mankind, are brethren; they are the children of God in Christ. Let every man and woman study this Song as natural, or spiritual. There is one thing certain: it is the mystics who have drawn the honey of Love, from this comb with its forms; the heavenly ideal is in the song, for the

honey of Life is Love ; and, the comb is the Divine Wisdom in which it is enshrined.

The suggestions that have been made about the Books of Wisdom, as falling into the Intellectual division of the Bible ; in what sense they are to be conceived as the Generations of Esau ; and, how they respond to, and correspond with, the Beatitudes, as the Laws of the Kingdom of Heaven, are worthy of careful study by thoughtful men and women. There is a harmony and unity in the whole line of thought that shuts out chance, or mere theory ; the Intellect of man finds order, and order is said to be the first law of heaven. Advancing in thought to the brief consideration of the two series of the prophets of Israel, the suggestion is that the change of order is from the Intellectual to the Moral ; from abstract Wisdom to the Moral World of Life ; from relations of thoughts to relations of persons ; from the individual thinker to the nation, law, and government ; and, from the many kingdoms of earth to the Kingdom of Heaven as Ideal and as Real. The meaning of the Name Isaiah is, Salvation of the Lord ; the man and the Book cover an ideal, and that ideal may be summed up in this thought that the Regeneration and the Restoration of Israel, as a nation, and kingdom, are to be found in the Lord, and His Way of Salvation. The student of this Book will find in it God, the King as the Regenerator ; the sinful man in the presence of God mourning on account of sin, and comforted by being called to the service of God as a prophet. There is the remarkable prophecy of the Incarnation of the King and His Birth ; and, the fact that He is to be the King and Governor over the earth as Prince of Peace. Again, He is to be endowed with the Spirit of God in knowledge, and in the fear of the Lord, and through Him, " the earth shall be full of the knowledge of the Lord as the waters cover the sea." All this means Salvation, the Kingdom of Heaven, and songs of praise to the glory of God. In the great world of the nations there is to be found darkness, evil and death ; with judgments upon the evil doers ; but, for Israel, there is Illumination and Blessing. In the world tribulation and trial, but for God's people safety, peace and Purification. The Salvation of the Lord, and the Way of Salvation, by Dedication, is to be found in the " Servant of the Lord " ; and in His Consecration, in His Suffering and Sorrow, His Life and His Death, His Resurrec-

tion and His Reign over the Kingdom of Heaven in Peace, Truth and Righteousness.

What the student has to remember in this study is the order in which the prophets are found ; their names and messages ; their relations to the Kingdom, and how, in the darkness of the Moral world that is around them, they are enabled to see rays of light which give hope for the future. Taking the Books in their order the Germinal thought is that Salvation is required for Israel as a nation, and for the whole world through Israel. What the world requires is Salvation from the powers of evil that are too strong for men and for mankind ; and, what Isaiah tells men is that Regeneration has taken place as a fact of history ; and, if they will only be poor in spirit, and listen to the Voice of God, Salvation is as good as accomplished, because God the Omnipotent, who reigns in all processes, finitely and infinitely, will bring about this result. The purposes of God may take a long time in history to become known ; but He is the Eternal and not limited by time, therefore, amid all mutations and changes, His Immutable decrees will be fulfilled. It is not correct to say that the Moral World and the Moral Law, as Adamic, as legal and penal, reigns in the Realm of Grace, in the Kingdom of Heaven ; they have their place and time in history ; but, the Supreme Truth is that Christ reigns in all ages, in Grace, for Salvation, and this is the message of Isaiah to mankind.

The name, Jeremiah, means " exalted of the Lord." Here the thought is, that even in the womb of time, what is sinful, the cause of sorrow and mourning, will be comforted and exalted. The destiny of this child is prophetic, it is a Divine Incarnation ; it is a living Germ that will bring about wonderful results ; for a time it will be subject to earthly conditions ; but the day will come when those who are in bondage will be restored ; when mankind will not only be saved in the Lord, but also exalted with Him in His Glorious Kingdom.

The name, Ezekiel, means Strength of God ; the all powerful Spirit of God ; the Power of God in men in their state of bondage. Here the student has to use his imagination ; think upon the slaves in Babylonia in exile ; study the visions of the prophet and try to think what they mean. The meek of spirit are blessed, they see visions of God ; they are endowed with Faith, Hope and Patience ; Salvation is

not of man but from the Lord ; and what men may be perfectly sure of is, that when God has, by His Spirit, given to men the particulars of the Holy City, He has the Power, in reserve, to restore that which has been destroyed.

The name, Daniel, means God, my Judge. Here as related to the King and the Kingdom, the thought is not, self, or my own judgment, but what is right in God's sight ; in all that is involved in His Purposes of Grace ; and, in what way God judges, the evil and the good. In what way He overrules evil and brings about good. How He preserves His servants and carries on His Work of Salvation in the earth ; How He teaches men, not only that they possess a great gift of knowledge ; but, if they continue to hunger and thirst after what is right, they will be filled with Divine wisdom. Blessed are they that wait upon God, rest, and put their trust in Him ; they shall see that God, the supreme Judge has done all things well ; because, they will inherit the earth, and Heaven will be their Possession.

The name, Hosea, means Saviour, and Salvation ; it is the same as Joshua, and Jesus. The thought here is that as Joshua brought salvation to Israel, by entering into Possession of the Promised Land, thus becoming a saviour ; so, Hosea by strange ways, by marriage and children, teaches the truth that God reigns in love and mercy, in His Kingdom of Grace and in the Moral world of mankind. It is a strange but true thought, that the Mother of God's children can be compared with an unfaithful woman ; the fact being that the Churches of Israel, Judah, and of Christianity, have not been faithful to their Redeemer, Restorer and Saviour. The all important truth to remember is : that the Lord Jesus Christ is Saviour, and Salvation ; and that His Mission on earth is for Restoration in Mercy, so that men may become merciful, true, right and Gracious in God's sight. What men need is love of truth, the Spirit of mercy, repentance unto life, the confession of sin, and Life in Christ the Saviour ; from Him comes all good fruits ; wise and prudent men know that this is right and just ; to walk in this way means mercy and salvation, but transgressors walking therein shall fall.

The name, Joel, means the Lord is God. The thought to be studied here is that the Saviour is far more than a means of Salvation ; He is Lord and God, as Person ; He is the Holy One that cleanses from Sin ; He is the Purifier and

the Purification ; and, it is because He is the Holy One that He dwells in Zion. This is the stage of development from the Saviour and Salvation in Mercy, to the King and Lord, as Moral, and as God ; and all through this Book there is the voice of the Lord as King, commanding blessings upon men ; granting them dreams and visions as to the future and bringing about “ the Day of the Lord ” ; the time of decision ; judgment upon what is evil, and the life eternal to the redeemed.

The name, Amos, means Burden, or what is weighty ; this is the seventh in order in this series of the prophets, and thus it speaks to men about One who would be a Peacemaker in their midst ; but the nations all appear to hate peace and truth ; they will not walk in the way of righteousness, justice, and goodness ; even the redeemed from Egyptian bondage were not grateful, and did not like to be told the truth. The figure used to convey the unhappy truth about the condition of the King of Grace in the midst of His people is, that He is overburdened, like a cart full of sheaves. Apply all this to the Lord Jesus Christ, and to His earthly life, and, it is a glimpse of what the Man of Sorrows had to endure ; carry it higher still, and what it reveals is God, in His Gracious Love, “ enduring the contradiction of sinners against Himself ” ; their unreasonableness and His patience and Love, by the Holy Spirit, in all their evil deeds. This is Love, not our Love toward Him, but His Love and Patience with us ; in what ways He has been working for Peace and Righteousness ; and, in what way men rejected the heavenly way and would not become the children of God. This is the great truth in Grace and Love—it is the Dedication of Christ and Heaven, to seek and to save the lost.

The name, Obadiah, means the Servant of the Lord ; the thoughts involved in the Book are, that Edom, Esau, the Adamic Spirit, is judged and condemned. The day of Edom is past ; and, by the sacred way of Consecration, of Sacrifice and Suffering, there has come deliverance and holiness ; the redeemed enjoy their possessions ; the spirit of Esau, and of self-seeking is dead, the saviours are many, and “ the Kingdom shall be the Lord’s.”

In thus glancing at the first series of the prophets, in the light of the Beatitudes, and of Development, the thoughts have been suggested that the order, and the spirit,

of the Blessings can be traced ; and, that the stage of development is Intellectual and Moral. What this means is not that the Moral Kingdom of Life as spiritual in Grace had come to men, but, there was a natural awakening in this direction. Thus the spirit animating Hebrews, Greeks and Romans was the search after Wisdom ; and, the problems of nations and empires, as related to laws and governments. Men will look in vain in profane history for the Divine Wisdom, as conformable to order and law ; or for a Kingdom of Heaven that is based upon righteousness, truth, love, kindness, conformity to law, Grace and Sacrifice. These are being revealed ; and, at the end of the age, the Divine Processes, and the Purposes, will become known ; but, during the building up of the Moral Wall of Life, there is a condition of chaos, and the builder servants of the King do not apprehend, or comprehend, whereunto their work tends. This division of the Bible, as Intellectual and Moral, may be thought upon in this way ; the series of the Books of Wisdom are forms, which the Intellect of man is called to study ; and by studying to discover order. The first series of Prophets are Ideals, perceived, and conceived, by men, all pointing forward in time to the great conflict going on in the earth, as found in the Generations of the Heavens and the Earth ; and, as in these, there are two series found, so in the Ideal, as Moral, there is another series following the Ideal which are, in their nature, not so lofty, and, which may speak to thoughtful men of intellectual and moral degradation, as if men could hardly grasp the ideals, or conceive in what way they could be realised. If the Processes of Moral and Gracious Ideals are to be found in the first series of Prophets, then the Divine Purposes in Grace may be made more plain in the second series. What the student can discern in the whole at the end is, the Revelation of the Incarnate Christ Jesus, the Man in the Image of God, the Saviour, and the King of the Kingdom of Heaven.

The first name in the second series of Prophets is Jonah, the meaning of the name being, a Dove. Take the name, the story, and the sign, and what it appears to mean is, that the Spirit of God, like a Dove rested on Jonah. He received a call to service ; to go and preach the gospel he possessed as a Jew, to the people of Nineveh ; so that being warned, they might repent of their sins and pray to God for forgiveness and terms of peace. The Prophet of Judaism had no love

for the people of Nineveh ; they were enemies, not friends ; and thus, the earthly feelings in the man rebelled against the gracious purposes of Heaven, and instead of going to Nineveh he took his own way and fled to Tarshish. The story goes on to tell in what way he discovered his mistake ; the billows and waves of trouble, led to repentance, his cry was, " I am cast out of Thy sight ; yet I will look again toward Thy Holy Temple." " I will sacrifice unto Thee with the voice of thanksgiving." " Salvation is of the Lord." The story is a strange one ; but, as a sign, it speaks plainly to Jews and Christians, because they have known " that Thou art a Gracious God, and merciful, slow to anger, and of great kindness," and yet they have not fulfilled, in the right spirit, the Mission given to Jonah and to themselves, to carry it to those who require it, and may be ready to receive it. The sign of Jonah the prophet is still required to warn selfish and rebellious teachers and preachers ; they may think far more about the gourd, that gives them protection, than the condition of their sinful brethren that require Regeneration ; they have not realised that love and grace are better than hatred and selfishness ; they do not think that the lost are their kin and that it is their privilege, and duty, to be kind to them.

The second of the prophets in this series is named Micah ; the meaning of the name being, like unto the Lord. If in the Book of Jonah there is the process of Regeneration ; a change from being disobedient and self-seeking to becoming poor of spirit and obedient to the will of God ; then, it may be said that in the Book of Micah there is the Incarnation of the Ruler, the Shepherd of Israel, whose destiny it is to become great unto the ends of the earth ; this Man shall be our peace ; His goings forth do not begin at Bethlehem, they are " from of old, from everlasting." This Man, like God, is the Lord, the God of Salvation, and He will hear prayer, pardon iniquity, have compassion upon His people ; " He delighteth in mercy," and He will fulfil the promises and mercy given to Abraham, and perform the truth revealed to Jacob, as sworn to the " fathers from the days of old." It is thus that the Lord Jesus Christ is identified with the Son of God in Heaven ; and the prophetic vision is, that He will come as the Incarnate Life of God, not only by the way of Bethlehem for salvation ; but also in Grace and Glory, fulfilling all that has been revealed in the past.

The third of the prophets in this series is named Nahum, or Consolation ; and his book is said to be " the burden of Nineveh." The thought is that judgment and punishment are to be poured out upon the proud and wicked people of Nineveh ; but, unto the Israel of God there is One coming with good tidings of peace, so that those who are meek and lowly in heart may find Salvation and a Saviour ; for " the Lord is good, a stronghold in the day of trouble, and He knoweth them that put their trust in Him."

The fourth of the series of prophets is Habakkuk, the meaning of the name being, the wrestler, or embracer. The thought here is that the man is aroused to think upon God ; upon evil as rampant upon the earth ; upon the Holy One as a Judge ; and, as a Rock for defence. He represents himself as standing upon a watch tower, and he is waiting to hear the voice of God and wondering what answer he will be able to give to the message that he expects. The reply of the Lord is that he is to write the Vision and make it plain, because the vision has its appointed time ; patience will be required to discover the end ; but, this truth has to be remembered, that the just, who fear God, and love to study His thoughts and ways, shall live by Faith. The wrestling in spirit will be found in the prayer, and the result is expressed in these words, as a Possession, " I will rejoice in the Lord, I will joy in the God of my Salvation. Jehovah the Lord is my strength, and he maketh my feet like hinds feet, and will make me to walk upon mine high places."

The fifth prophet in this series is Zephaniah, or, hidden of the Lord. The thoughts embodied in the Book are the mystery of evil in the world ; its judgment and punishment ; but there is also a great truth hidden from men, in the Restoration of Israel ; in the Mercy of God ; in the mercy and kindness of men to the afflicted and the poor who trust in the Name of the Lord. With the coming of Light and Illumination from Heaven there will come victory and songs of triumph ; the enemy is seen as routed ; and, the Lord, the King of Israel, is in the midst of His people. This mystery, hid for ages, in evil and good, in Sin, Grace and Sacrifice, will be fully revealed. " The Lord thy God in the midst of thee is mighty ; He will save, He will rejoice over thee with joy ; He will rest in His love, He will joy over thee with singing." His people will then have a name and praise in all the earth.

The sixth prophet in this series is named Haggai, the

meaning of the name being, Festival of the Lord. The thought that is involved in this Book is that a Moral Reformation is required; that the people are not prosperous because they are careless and selfish; they sow much and reap little; they earn good wages but they put them into bags with holes; they dwell in ornamented houses, but they do not think upon God's House in ruins; they do not consider that all their blessings are derived from God, the Giver of all good; thus, being selfish and ungrateful to God, how could they expect prosperity? The keynote to the story is simply this; if they are forgetful of God, and thus at heart immoral, how could they expect Him to be mindful of them, and give them blessings? It is right that God should be revered and worshipped; the temple raised by Solomon gave glory to God; how unseemly it was to see that temple a ruin; let them show their allegiance, and love to God their King, by rebuilding the temple. The reason why the people are being called to His work is because He is going to begin a great work that will shake all nations; the treasures of the Earth will be brought into this temple; but, the greater glory will be found in the Pure One, the Peacemaker, who will bring the blessing of Peace and prosperity, like a festival, to all the nations. This is the ideal framework of the promise of that day; when all earthly kingdoms will be overthrown, then, the King, the Servant of God, will reign over all nations. The voice of God to-day, to every man, and to all men is, "Consider your ways." Revere and obey God, the Holy One, and prepare the Way of Truth and Holiness, so that men pure of heart through Purification may be ready to meet their King, and, in Him, see the Face of God.

The seventh prophet in this series is Zechariah, the meaning of the name being "Remembrance of the Lord." This Book is full of very interesting visions of truth that require careful study. Moral idealism is the background; and, it is Grace that is the theme of the Book. Remember the past and how God has been grieved "with your fathers"; return to God and He will return to you; think upon their ways and doings and the results. The moral attitude of God to His people, and their attitude toward God, should never be forgotten; this is the office of the memory; and, it is rightly used, as related to the past, when the Grace, goodness, mercy, truth, and love of God is remembered, toward those who have not remembered, obeyed, and loved God.

Remember that the Day of Peace and the Kingdom of Heaven will not come to men by their wisdom or power, but, by the Spirit of God. The powers of evil may be like a great mountain ; but, in the presence of the Prince of Peace, the mountain will become a plain ; the work of building in His hands shall go on from Foundation Stone to head stone, " with shoutings of Grace, Grace unto it." The Lord has returned to Zion ; He will dwell in Jerusalem, in the City of Truth. In that day the very old people will walk in the Streets of the City ; and boys and girls will be happy in their play ; the people will be God's people and He will be " their God in truth and righteousness." " Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem, behold thy King cometh unto thee ; He is just and having Salvation." " He shall speak peace unto the nations ; and His dominion shall be from sea to sea and from the River to the ends of the earth." " I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of Grace and of supplication ; and they shall look unto Me whom they have pierced ; and they shall mourn for Him." " And it shall come to pass in that day, that the light shall not be with brightness and with gloom ; but it shall be one day which is known unto the Lord ; not day nor night ; but it shall come to pass that at evening time there shall be light." " The Lord shall be King over all the earth ; in that day shall the Lord be One, and His Name One" " In that day there shall be no more the Canaanite in the house of the Lord of Hosts." These are a few of the thoughts to be remembered about the Lord, the King, and His Kingdom and City ; even now, to many men, they may seem to be ideals never likely to be realised ; but, what men are now being called to remember is, that they have been fulfilled in the King, when Incarnate upon the earth ; and, they will be fulfilled in men and nations, when they are pure of heart and see His Face ; when there rests upon them the spirit of Dedication and of Grace ; when the King of Peace reigns over this sinful world.

The eighth prophet in this series is Malachi ; the meaning of the name being, the Messenger, or the Angel of the Lord. He is said to be the last of the prophets of Israel. The duality, found in the Generations of the Heavens and the Earth, continue to exist side by side in the world ; good and evil are still opposed to each other ; but the Hope is cherished that the King, and the Kingdom of Heaven, will

soon come. It is a painful thought to contemplate that this struggle is intensified in the chosen people of God ; but, this can be understood, when, it is in them that the Spirit of God is ever fighting against what is evil, and by Divine Grace, trying to get them to live the nobler life of Consecration to the service of God. The end of an age is drawing near, thus the promise is “ Behold, I send my Messenger, and he shall prepare the way before me ; and the Lord, Whom ye seek shall suddenly come to His temple, the Messenger of the Covenant whom ye delight in : behold, He shall come, saith the Lord of Hosts. But who may abide the day of His coming ? ” “ Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings.” “ Behold, I will send you Elijah the prophet before the coming of the dreadful day of the Lord, and he shall turn the heart of the fathers to the children and the heart of the children to their fathers ; lest I come and smite the earth with a curse.” The thought to remember here in connection with this division of the Bible is, that it represents the Intellectual and Moral age of the history of the Regeneration of mankind. There is the Law of Recurrence in returning to the Book of Genesis ; there is the history of Israel ; there is a review of history through the past ages ; the prophets of Israel have cherished, Faith, Hope and Patience, and at last they are waiting for the consummation of all the past in the coming of the King and the manifestation of His Kingdom upon the earth. All this is in harmony with reason and what is right, true and good ; the difficulty for men is to apprehend the meaning of the Divine Processes ; the working out of the Divine Purposes ; and, to comprehend the End, or Ends, toward which the Providence of God is moving among the nations of the earth. From Malachi to John the Baptist there is a long interval and period of waiting ; but there is a similar waiting to be found in Joseph, and Israel in Egypt, until the coming of Moses, when the end was the coming of the Redeemer and the great redemption that made Israel a nation. That was at the end of the germinal age, and the preparation for the psychical age in the conception and birth of God’s Firstborn Son. From Malachi to John the Baptist it is preparation, conception, and the Coming of the Son of Man to redeem and save mankind ; and, in this way to fulfil all the past and to Reveal to mankind their King and the Kingdom of Heaven, in spiritual power upon the earth. It is well to remember

here, that in the natural world, the work of Science is to analyse all forms, thoughts, and relations back to a Spiritual Ultimate: that is, beyond the relations of the human reason. It is so with matter and energy ; with Life ; with Spirit ; with Mind-Life ; with the Intellect ; and Moral-Life ; the analysis is always to the region of the spiritual ; and the three worlds of thought, thus analysed, are the developments from the natural to the spiritual ; they are as Physical, Psychical, Moral and Spiritual in Grace and Sacrifice. This analogy is found in the story of Abraham ; his life is linked with the Generations of Terah in the Moral world ; and, the peculiar stage of development, in which the Lord Jesus Christ is found, is similar among the Jews. He is the consummation of the moral age ; the Flower and the perfect Fruit of manhood, in the line of Divine Grace and Sacrifice. He fulfils all the promises given to Abraham ; thus, He is not only the Ideal, Moral Man as Righteous ; the new Creation as Man ; He is also the Link between the perfect Moral Man, as the Image of God ; and it is as Man, and Son of God, He comes to set up, in spiritual order, the Kingdom of Heaven. This is not an unimportant detail ; following the Law of Development it is what is required ; it has been a stumbling block to the Gnostic spirit throughout the ages ; they could not see, or understand, in what way He could be a Man, and at the same time, the Son of God, or God. The solution of the problem comes not by the judgment of the Intellect, which deals with relations of thoughts, but with the scientific ultimate facts, which cannot be denied, and, which come within the range of Faith. The difficulty is surmounted by remembering that the Lord Jesus Christ is of the race of Adam as Man ; but the far greater truth is, that Adam was the son of God ; and, that the Christ, as Heaven, as Cause, pre-existed before Adam. The explanation is given by the Lord in two forms of thought, " Before Abraham was, I Am " ; and, in the question as to Messiah as the Son of David, " How is He then His Lord ? " What all this means is, that there is mystery in the Being of Christ, as Man, and as Son of God ; but, it is the mystery that lies at the root of all Being and Becoming ; it is not a subject that the creature man can explain ; if he could, then he would be God's equal and not a creature ; thus what he has to realise is, that being a creature, under Divine Law, he ought to live in harmony with the Will of God, this being his right, true and supreme

good. It is with such thoughts that the student will try to find his way to the footstool of the Lord Jesus Christ ; because, here he discovers the great truth, that this fourth Moral Wall, in the moral series, is a unique experience, a wisdom that excels philosophy, a science of knowledge that exceeds relations ; it is true religion, for the simple reason, it is by Truth drawing near to the Omnipotent ; it is the Hope of getting into spirit touch with the Infinite ; it is trying to get Illumination and Purification to see the Eternal ; it is to transcend the mutable, and ever changing, and to discover that behind all these there exists the Immutable. These are strange thoughts to meet in this enquiry into the City of God ; but, in reality they are not new ; pre-historic sages tried to know the Omnipotent Creator, they failed and made gods in their own image ; the Brahmins, with great subtlety of thought, imagined that they had found the Infinite in the finite creature ; the Greek philosophers reasoned that in Being there is to be found the Eternal ; thus, all becoming, as time relations, is really the Eternal, the One and All. It may be said that people who are religious may, in a form of thought, identify themselves with God the Immutable ; the Greek poet did so, when he said that, in God, men live move, and have their being ; and, there have been masters in all religions, who have cherished the thought, they could not define, that in God they are immutable even under all changing forms.

It must be granted that these are very subtle problems to face ; and it would appear as if they require to be met and considered in the Lord Jesus Christ, and in the Gospels. What has been suggested is that He is First Cause and Creator, as Son of God ; thus the Creator of Adam, as Moral man. Adam sinned and forfeited his right to the Moral Kingdom ; no moral man in the race of Adam could recover his inheritance ; thus only by Divine Grace and Sacrifice could man be saved and restored to fellowship and Communion with Heaven and God. This is what Regeneration and Incarnation mean ; it is the Omnipotent Christ, laying aside His Omnipotence, as an Ultimate fact, whilst retaining all forms of spiritual power for the salvation of sinful mankind ; and at the same time becoming right, true, good and perfect Moral Man, with the Divine Right to the Moral Kingdom of man, and to all Kingdoms that are under his jurisdiction.

The assumption here is, that according to what may be known as the Method of Christ, it is at this stage of development that He fulfils all the past of human history and becomes an Incarnation of God, in Grace, in Man, as the true and only Sacrifice that can take away sin. The vision of thought here is that of Omnipotence, as Cause ; it is a marvellous Process of Becoming, to a definite Germinal stage ; where Grace, in Abraham, produces a living Faith in God ; and, the Purposes of God are to be studied in the series of Generations, from Abraham to David, as man, family, nation and kingdom ; from David to the Captivity in Babylon in the light of degradation, darkness, and the success of evil powers ; and from the Restoration to the Coming of the Lord Jesus Christ, as the period of Restoration and Revival under the Power of the Spirit of God. The Genealogy of the Lord Jesus Christ, as given in Matthew's Gospel, is the summation of all the past, back to Abraham ; and Abraham is the fulfilment of all that was involved in the Generations from Heaven and Earth to Terah. The Lord Jesus Christ is the seed of the woman destined to bruise the serpent's head ; He is the Seed promised to Abraham that is to become a Blessing to mankind ; He is the Prophet, like Moses, but greater ; He is the semi-conscious and conscious theme of all the prophets of Israel ; He is the Cause of all their prophetic visions ; and He is the Fulfiller and the fulfilment of all the past as particularly revealed to Israel. It is with these thoughts kept in view that this Gospel should be studied ; the Man Jesus Christ is the Prophet come from Heaven, to reveal to men the Omnipotence of God in Regeneration and in Incarnation.

The Gospel of Matthew, in the light of these truths, may be said to be the Revelation of the Omnipotent God, in the potency, wisdom, truth, goodness, Grace and Sacrifice found in the Lord Jesus Christ. The Revelation comes to mankind by the Man, Who is the Image of God ; thus, no matter under what conditions, or relations of life, He is found, He reveals, makes known, defines, manifests, the Power of God. This is seen in His conflict with Satan in the Desert, where it is proved that the flesh, the world and the devil have no power over Him ; and, Satan defeated quits the field. His Wisdom is manifested in the Beatitudes where He reveals the Laws of the Blessed Life. His Love and Kindness are made known in His power to heal all forms

of disease. The powers of Nature are under His control; He rebukes the wind and sea, and they obey His Voice. In the face of a world given over to the power of the sword He sets up a Kingdom of Grace and Peace. The world and its kingdoms, reject Him and His Kingdom; but, in the power of God, He casts out the powers of devils and brings the Kingdom of God into contact with mankind. His knowledge and wisdom may be discovered in parables of all kinds; thus teaching men that the more earnestly they study forms, thoughts and ideals, the more they are learning what is involved in all forms of wisdom. "Whence hath this Man this Wisdom and these mighty works?" What can men make of such a Man? The likelihood is offence and rejection by His kinsfolk; and the saying remains true, "A prophet is not without honour save in his own country and in his own house." And, this also is true, those who reject the prophet, do it to their own hurt, because, through their unbelief they destroy the roots of Faith in God, and His Almighty works of Gracious Love. Time would fail to rehearse the manifold forms of the Power, of the Omnipotent One, as revealed in the Lord Jesus Christ, as Man; but all these point to the Revelation of Powers Latent in Himself, which were the real Cause of all these manifestations of Divine Power among men. These powers natural men do not believe in, or comprehend; yet they are facts of history; and, they are known as Grace, as the power to save man, and mankind, from the powers of evil; and Sacrifice, as the most wonderful power of God, to cancel and destroy Sin and death. This is the mystery of Eternal Life that it survives death, in the Saviour and Sacrifice; and, it becomes power as latent in mankind. These are suggestions worthy of study in connection with the Gospel of Matthew; it is the mystery of the Omnipotent God who is the Cause of all forms of Power and Life; the mysteries of Regeneration and Incarnation are revealed; and, it is the Lord Jesus Christ alone who is able to say "All power is given unto Me in Heaven and in Earth. Go ye therefore and teach all nations baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway even unto the end of the world. Amen."

When thinking upon the Gospel of Mark it is well to remember the Law of Recurrence, which means a new

beginning, a change of the order of thought, as from the objective to the subjective ; from the formal or physical to the psychical. The Name to be used in this Gospel is the Infinite, as the mystery of God ; and, the related Ultimates are Salvation and Possession. In other words, the Life manifested in Power, in the Gospel of Matthew, becomes in Mark the Gospel of Salvation from the powers of evil and, a Possession, in man, and in mankind. The ideal of the Prophet gives place to the Ideal of the High Priest of mankind ; and it is the Lord Jesus Christ, as the Son of God, who is conceived as revealing, defining the Infinite ; or, by finite forms, thoughts, ideals, perceptions and conceptions, revealing the Infinite Spirit and Mind of God. There is a kind of analogy with the Book of Leviticus in Mosaism ; but that Book was one of forms for children to study ; whilst the Gospel of Mark is for men who have been taught that sacerdotal forms are of little or no value in the realities of the Moral and Spiritual worlds of thought. The Infinite, as a Name, is placed in correlation with what is finite as to space ; thus the thinker is justified in limiting the message of this Gospel to one man and Mind, or to mankind and the Minds of men. By the Law of Recurrence, it is understood, not only that there is a new beginning, there is also this thought involved, that all the past has been epitomised and summed up in a few sentences. This is how the Man, Jesus Christ, is now named the Son of God, as possessing Divine Power ; the Power and the Finiteness go together ; the Prophet has become Priest ; and, His work is to cast the unclean spirits out of men, to heal all kinds of diseases, to cleanse the leprous, and, by such deeds, to prove that the Infinite God had revealed Himself in the finite works of mercy and blessing done by Christ. It is important to notice that the Priest, as Physician, sees beyond disease, to sin as its cause ; and thus, with the power of healing, there is implied the power to forgive sin. God alone can forgive sin, is the captious remark of the critics ; and, this is quite true ; but, the greater truth is, that the Son of God has been endowed with Power from Heaven ; sin and disease, being finite, can be finitely dealt with ; and, the finite, in all its forms, is subject to the Son of God, in the realm of the finite. The healthy do not require a doctor ; the holy do not require a Priest ; there is a fitness in finite things ; man was not made for Law ; or

for the Sabbath ; the Law and the Sabbath were made for man ; and the Son of God is Lord over Law and Sabbath. This is a form of truth that requires careful study by doctors and by their patients ; and, by those who would make a god of the Sabbath. The all-important truth for health is conformity with Law ; and, the perfect ideal of the Sabbath is, perfect rest, and trust in God, the Lord of the Sabbath. In the finite world of life the all-important matter is conformity with Divine Law ; to disobey law, in this sense, is fatal folly ; it is the attempt to set up a kingdom where self and Satan will reign ; and, as this is contrary to Divine Law, it follows, inevitably, that there is division in a man, and in mankind ; they cannot stand, they cannot exist, in the harmony and unity of Law. This is how the divine family upon the earth is recognised : " Whosoever shall do the Will of God, the same is My brother, and My sister and mother." The conception of the finite here, is not only as related to space ; it is that of limitation to natural order, as in sowing seed, growing plants, and producing fruits ; the thought being the necessity of remembering that sowing and reaping is a parable of order and law. Parables are for children ; but those who know the Realm of God, see, perceive, hear and understand , the thoughts of God : they have the light of truth in their own souls ; so, it is for them to be very careful in all their thoughts, words and actions ; because, as they measure out to others, so shall they receive measurement in return ; the man who possesses, and uses, what has become his own, will receive more ; but, the man who will not take the trouble to possess what is given to him, will run the risk of losing what he has. This is the law of psychical life ; it has a very dark background ; it may end in a storm, or in insanity, or in life-long illness, or in death ; but, under all finite conditions, the Lord of Life and Law, can keep in safety, can restore to sanity, can heal and even restore life and health. These are familiar facts for men to study in the parable of life ; but, it is strange that those who see do not understand what they mean ; being perplexed, all that they can say is, Where did He get all this Power ? What is the meaning of all this Wisdom and all these miracles ? Disorder and lawlessness cannot understand order and law ; and Law is astonished by this strange repulsion of evil against good, of unbelief and its lack of faith in God. This parable reaches

very far ; it may be applied to a man, a family, a city, a nation, or to the whole world ; the strange thought being that prejudice is so deeply rooted in man, and in mankind, that they readily believe what is disordered and lawless to be the right and true order of nature ; and, what the Truth, and Science, teach, is not to be trusted, but rejected. What has to be remembered here is, that this is the Way of Salvation, as viewed from the standpoint of this earth, and of its rulers. The Son of God, as directing the finite Processes, sets up His Kingdom of healing and blessing for mankind, and as apostles, His followers are sent forth as endowed with Power from Heaven to carry on His work in the world. The results are conflict with rulers ; rejection by Pharisees and Scribes ; persecution, arrest, trial, death and the grave. Here, as related to the finite of earth, the powers of evil can do no more ; they have done their worst ; they have outraged order and destroyed law ; the victory gained is an awful defeat ; they have tried to kill the Prince of Life, and the result will be death to all who have taken a part in this terrible tragedy. There is not only the finitude of evil in all these matters ; there is also the finitude of Truth, Goodness, Grace, and Consecration. The work of Salvation has been accomplished ; the followers of Christ have entered into their Possession of Life Eternal ; and the Kingdom of Heaven has been revealed. There is an appendix to this Gospel said to have been known in the second century ; it represents the disciples of Jesus as filled with the spirit of unbelief, and despondent, because, as they thought, the end had come, and their hopes were blighted by the death of their Lord and Teacher. " He appeared at table to the eleven themselves, and reproached them for their unbelief and dulness of mind, because they had not believed those who saw Him risen from the dead. But they excused themselves, saying, " This age of lawlessness and unbelief lies under the sway of Satan, who will not allow what lies under the unclean spirits to understand the truth and power of God ; " therefore they said to Christ, " reveal your righteousness now. " Christ answered them, " The limit of years for Satan's power has now expired, but other terrors are at hand. I was delivered to death on behalf of sinners that they might return to the truth and sin no more ; that they might inherit that glory of righteousness which is spiritual and imperishable in

Heaven." And He said to them, "Go to all the world and preach the Gospel to every creature: he who believes and is baptized shall be saved, but he who will not believe shall be condemned." . . . Then after speaking to them the Lord Jesus was taken up to Heaven and sat down at the right hand of God, while they went out and preached everywhere; the Lord working with them and confirming the word by the miracles that endorsed it. But they gave Peter and his companions a brief account of all that had been enjoined. And after that Jesus Himself sent out by means of them from east to west the sacred and imperishable message of eternal salvation.

The importance of this line of study will now begin to dawn upon the student; the Omnipotent Power and Life of God, in Christ, becomes known to men by Creation, Regeneration, and Incarnation. The Lord Jesus Christ is the Power of God unto Salvation and His Life as Incarnate is the means by which the Almighty can be defined, related and correlated, so that men may see, know, and understand what the Power of God means for their redemption from the powers of evil. When the thought, the Infinite, is introduced, then the change is from the physical order to the psychical; the finite is that which is limited, as in space; what the thinker finds is boundaries everywhere as subject to order and law; the whole world, and every man, is groaning and in trouble over lawlessness, and there is only one possible way of Salvation; it is to return to God, the Author of Law, by the High Priest of Mankind, who has conformed to all law, as finite, and as the Will of God, the Infinite; and it is by His Finite, definable Life on earth, that men are taught what Law truly means, as revealing the Infinite. To put this thought in another form; the knowledge of Finite Law is the knowledge of the Mind of God; to know, love and obey the Will of God, as revealed Law, this is Heaven; and, this is why it is said, Christ came from Heaven; He brought Heaven with Him; He lived in Heaven upon the earth; and He returned to Heaven. The distinction between earth and Heaven is now made plain; the finite in man is in a condition of chaos and lawlessness; mankind is said to be lost, diseased, disordered, dead to God and Law; and the only possible means of being saved, healed, restored to life, is by the way of Regeneration, Incarnation and Salvation, by which there is

life, harmony, unity, and an Inheritance, a precious Possession, in the Lord Jesus Christ. In all this thinking, the student must follow order and law ; power, life, and organic development ; the man so renewed is no longer Adamic ; in the inner man he has become vital and organic in the Lord Jesus Christ, his Saviour and Intercessor.

Carrying these thoughts forward into the third Gospel by Luke, the conception is that of the Eternal, as revealed, made known, or defined by Time. What the student may be inclined to say to himself may be expressed in this way: the Omnipotence of God has been seen in forms of power and life ; the Infinity of God has been declared in well defined laws which separate order from disorder, health from disease, life from death, and good from evil. What then is the distinction between the Eternal and Time ? Is it not found in the difference that exists between Heaven and Earth, and their Generations, as realised in the history of mankind ? If this is true, then, it is a thought worthy of study that, before the condition of duality, brought in by sin, this was Eternity ; and when the Angel of God will declare that, " Time is no more," then will Time pass into Eternity. The same thought is involved in the Solar Spectrum of Light ; below the red and above the violet, there are no shades of colours ; thus the coloured part is like unto the spectrum of time, and the invisible parts are comparable with the Eternal.

The Gospel of Luke, if studied, with all these thoughts kept in view, may be conceived as the Revelation of the Eternal in Time and as being the means of teaching men the Way of Illumination, and of Purification. The story begins thus : " In the days of Herod " ; there is a pause made and the expression comes at once to the lips, why this sums up the past, Edom and Adam, the Earth and the earthly, it is the beginning of a new time, and of man. What follows is Zacharias the priest, saying, remember, Regeneration ; Elizabeth, John, Mary, and Incarnation ; the songs of Salvation, Preparation, and a great Possession. It is the Divine Child in the Temple learning wisdom ; and the obedient Son attending to His Father's business. The Eternal and Time are seen in their co-relations, in the great rulers over men when the powers of evil are seen to be regnant in emperors, kings, rulers and priests. It is also the time of the Call for Preparation and preaching repent-

ance so that men may be awakened to see the Salvation of God. That time of preparation ends with the death of John the Baptist ; and then came Jesus the Saviour, the King by direct descent from Adam, beyond his time and into the eternal as the son of God. The Man being tempted sins not because He is filled with, and baptized by, the Holy Spirit of God ; and His Mission as foretold by Isaiah is to preach the Gospel to the poor in spirit ; to heal and comfort mourners ; to save and redeem slaves ; to give sight to those who have no spiritual vision ; to give freedom to those who were bruised by evil ; and, by all these means, to make known to men in time, what is acceptable to God, the Eternal. These are beautiful conceptions of the Divine Mission to mankind ; but, it is strange and true, those who heard the message, and rejected it, would have put their Saviour to death. The story of this Life, limited by time conditions, may be summed up in this thought, that the Eternal and the creatures of time, perverted by sin, were anti-pathetic, antagonistic, and out of harmony. He came to give to men spiritual Illumination, so that they might see the Glory of God, the Merciful ; and, few would receive the gift ; His mission was one of Purification from sin so that men might see the Face of God. His Life in Time was that of Harmony and Unity with Heaven ; and, how few could recognise in Him all that Heaven meant for them. They had heard with their ears that the true way to inherit Eternal Life was by keeping the Law of Love to God and Man ; but, in this they had failed ; there was something lacking in them, and they were unable to accept the law of Grace, as being merciful and gracious ; or, the law of Sacrifice, as self-denial and death to self-seeking.

It is not necessary to enter into details here about the organization of the Kingdom ; its Constitution ; its Laws as Intellectual and Moral ; the Way of Illumination and Purification ; the glory that bursts forth, in Time, in Moses, Elijah and Christ ; in Redemption and Law, in the Desert ; in Revival in Israel ; and in the Advent of Christ. As a general truth, all these things have been revealed to the disciples of Christ when they have been with Him upon the Holy Mount of spiritual vision. It has been good for them to be there ; but what Time teaches is, that they have been more anxious to build Tabernacles than to listen to the Beloved Son and to hear His message. It may be said,

and, there is truth in the thought, that this Gospel is more occupied with the successive attacks upon the King and the Kingdom, than with proclaiming the Government and laws ; but under the circumstances, at this stage of development, could anything else be expected ? The age was that of intellectualism in Greece ; and of law and government in the Roman world ; and of sacerdotal assumptions in Judea. The men who ruled the world in that age were not fools in the sense, that they did not think ; they were earnest thinkers and workers in social problems, in wisdom, in government and in religion ; but, they failed, because their lines of thought were perversions of truth ; their social ideals were not practical ; their governments were autocratic and their religions were built upon idolatry, gnosticism, the worship of men as gods, and upon a form of religion fit for children and not for men. The ideal at the root of morals, and of religion, is Love ; the Jews had heard this doctrine taught by their wise teachers ; but, it must be granted they did not conform to this ideal among themselves, or toward other nations ; they did not recognise kinship and kindness among all men and nations ; they were not teachable and obedient to law ; they were not righteous in thought, word or deed ; they did not apprehend, and comprehend, all that truth means ; they were not good, just and gracious or self-denying ; thus, as moral men under law, they failed to reach the moral standard of manhood, and of likeness to God. It is by such moral principles of life that men look upon the Lord Jesus Christ and try to compare Him with other men ; and, the marvellous fact is, that He stands the critical test. He is morally, as Man, the Image of God ; and, all other men fail ; even the best of men, as His followers, throughout history do not stand the test ; they have not been morally perfect in God's sight. This is something like the ideal in the Moral world ; what it proves is His perfect Manhood. He is perfect Prophet, Priest, Ruler and King, over and above men ; and it is by His unique Personality that He is seen to be, and become, the Saviour of His brethren, by Divine Grace and Sacrifice. The Adamic man is swallowed up in the chaos of earth ; in the clash of ideals ; in the perversions of thought ; in antagonism to God and Righteousness. The Christ is from Heaven ; there is the order of Heaven in His Ideals ; His thoughts are in harmony with the thoughts of the Eternal ;

and thus, in Time, He reveals the Mind of God in all the worlds of thought that are known by men. In the world of the Gospel of Luke what men look for is Illumination, and knowledge of the Truth as it is in Christ ; what they expect is Purification ; and, when they see clearly, the vision they perceive is wonderful ; they understand " that it behoved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in His Name among all nations." They go with Him as far as to Bethany ; they receive His blessing ; they worship Him ; they are filled with joy ; and, they live " in the Temple praising and blessing God. Amen."

Here the student will do well to pause, and try to realise what this survey of the Gospels mean. In a sense, quite different from the Revelation contained in the Books of Moses, but analogous with them, there has been an Exodus from the Adamic world that holds men in bondage ; and, by the Omnipotent Power of God, through the Prophetic power in Christ, there has been seen the birth of a nation and Kingdom of Grace and Sacrifice ; with a Constitution ; and well-defined Laws, which is destined to overthrow and destroy all earthly nations. There is a new Book of Leviticus that deals with the Infinite and the Finite ; and, in this Book, the High Priest of humanity teaches the great truth that all laws as Divine are finite ; they define what law means in nature ; what law means in man ; what law means in mankind ; the Infinite alone is beyond the reign of Law ; thus law may be conceived, as the revealed Mind of God. It is Law that is standard of thought ; what is in harmony with Law is right, true and good ; but, that which is contrary to law is wrong, erroneous, evil and unjust ; therefore the Kingdoms of Earth are condemned, because they have denied the Infinite, and degraded the Finite ; this is sin because it is the transgression of law. This new Book of Numbers is conceived as dealing with the Eternal and Time. Here the problem becomes general, and is applicable to mankind and to all nations. It is the Will of God, the Eternal, that men should obey law, enter in and possess their promised Inheritance ; the faithful spies who have visited the Land have declared from generation to generation how good the Land of Divine Grace under Law is ; and that God is able and willing to help them in taking Possession. Those who live in the land, and those who have it in prospect,

as a Possession, are blinded by unbelief ; rebellious in spirit because of lustings, they are cowards who are disobedient ; and, such a generation could not, in the very nature of things, enter in, possess, and enjoy, that blessed land of truth and righteousness. Here the student turns away from Israel and the Desert ; from the Greeks and all their Wisdom ; from the Romans with their laws and government ; and, from this modern age of time, which has inherited all the past, and, the question still to be faced is, how men are to possess and enjoy the Kingdom of Heaven ; and, when they will be privileged to see or enter the Holy City ?

Wise men who have studied the laws of thoughts are agreed upon this point, that there is a world of Particulars ; a world of Persons, or individuals ; a world of Generals ; and a world of Universals. What this means, by the way of analysis, is that all sensations are particulars of touch, taste, smell, sight or hearing ; the individual man is the personification of all these particulars, as conserved in his Mind ; and, in mankind, there is a great generalisation, which ought to be in harmony, in Nature, Man and in Mankind. Beyond these three worlds of thought, there is the Universal which sums up all harmonies into a Unity ; and, this is the promised land of philosophers and sages, which they are still spying out, and hoping that one day they will inherit. The student of to-day is trying to find the same good land by the way of law, and of science ; and, in this study, the attempt is being made, by the Gospels, to find the City of God, the Kingdom, the Laws, the general principles of the Constitution, and the Universal Kingdom of Heaven. The Gospel of John is, in a sense, analogous with the Book of Deuteronomy ; it is a summation of the other three Gospels ; what it suggests is that the Land is there to be possessed ; but, those who would enter in must be purged from the idolatry of Egypt ; from the lustings of the Desert ; and, from the strife of tongues and tempers, which destroy harmony and unity in the world. In other words what is to be sought for in the Gospel of John is Faith in the Omnipotent ; Hope in the Infinite ; Patience in the search after the Eternal ; and, in what sense, it is possible to get into touch with the Immutable. The Immutable is the indefinable, for the simple reason that man lives, thinks, moves and acts in the world that is mutable, that is, ever-changing ; thus when he tries to find a Rock upon which he

can rest, and build, he finds it in this word, Divine Love, as expressed by Grace, as Dedication ; and, Sacrifice, as Consecration.

The Immutable, as translated into the word Logos, is the Divine One. He is Being, and there is no Becoming apart from Him. Light and Life are symbol words that express His existence. Sum up the terms, in the four worlds of thought, and they are the Love of God, in the Light of Grace, and the Life of God, in Self-Sacrifice. The mutable begins in the physical world, it is taken up into the psychical world ; it is known in the moral world ; and entering the spiritual world it is synthesised into these words, " God is Love." The positive Fact is God ; and, what a strange thought is suggested here, it is darkness all around, nothing is seen, or known, except this thought the radiant Light in Heaven, and that the darkness could not master the Light. The conception here is the Omnipotent, the Infinite, the Eternal and the Immutable ; and these become, Power, the Finite, Time, and the Mutable. In these related Ultimate thoughts there is Development ; and, at last a conscious man, John the Baptist, appears upon the scene who has responded to Light and Life ; and he becomes a witness to the truth that personally he is not the Light ; he testifies to the truth that the True Light enlightens all men that come into the world. He entered the world, the world which existed through Him, yet the world did not recognise Him ; He came to what was His Own, yet His own folk did not welcome Him. There were men who accepted Him ; they believed in His Name ; they became children of God through Him ; but, this Regeneration was not Adamic, it was of the Spirit of Christ and spiritual ; they did not see God, the Immutable, what they did see was the unfolding, the mutations, of the Divine One, the Son, who lies upon the Father's breast of Love. All this is introduction and summation, it is preparation and Incarnation. It is the King at His Advent, come into this world as the Lamb of God to take away the sin of the world. In the spiritual world, as in the natural, there is union, as by marriage ; and, what is suggested by the Advent of Jesus is, he brought the Wine of Heaven to the marriage feast ; He made the water of earth, the fountain of joy and gladness ; and thus brought Heaven down to Earth. What He found in the Temple, and in the City of God, was desecration,

covetousness, and money making. His mission was cleansing, purification and Consecration, but there is also involved in this thought rejection, death, resurrection and the Life Eternal.

It is not necessary in this study to follow the changes found in this Gospel, in their order of development ; the important matter is to think upon the King and the Kingdom, and, as briefly as possible, try to perceive and conceive, in a reasonable way, all that the Gospels, and the Epistles, of the New Testament mean, as revealing the Kingdom of Heaven. This can be done by asking the questions, from Whence to Whither ? and observing the responses given in answers to these questions. Thus far the study of the Gospels, has given a response to Whence ? When ? and Why ? and the question sign for this Gospel is, What does this Gospel specially teach ? The question Whence ? applied to the Gospel of Matthew explains that by the Omnipotent Power of God it comes from Heaven ; and it reveals the Power of God by Regeneration, and Incarnation in the Earth. With the Gospel of Mark, there is applied the question When ? as by the Infinite, and the Finite ; and, the response is by Salvation and a Divine Possession ; by the knowledge of law, and by conceiving the way that is right in accordance with the Will of God. With the Gospel of Luke the question sign is Why ? the problems being the Eternal and Time ; the darkness, sin and death ; and, the ways by which there is Illumination and Purification. The fourth Gospel, that of John, may be conceived as responsive to the question What ? In what sense God is the Immutable ; and yet, the great truth is revealed to men, that by many mutable changes, He is made known to them, by the way of Grace and Sacrifice ; and, what is still more wonderful, every man can turn his thoughts inward into his own Mind and Soul, and repeating the question What ? ask, if it can possibly be true, that the Object of this Gospel is the incarnation of the Mind of Christ in his own Mind.

This is a very subtle question ; and, it is to be expected that every man will give his own answer to it ; but, in the Kingdom of Heaven, and, in looking for the City of God, the way of Law must be followed ; and, the way here, in Christ, and, in a man, is that of Divine Grace and Sacrifice, f Dedication and of Consecration. It is what is Immut-

able ; and, at the same time it is that of mutability and of manifold changes. The Immutable is all on the side of God and the Lord Jesus Christ ; the mutable refers to this earth, to man and to mankind. To the individual student it is the study of an Ideal that is perfect ; and, it is asking, What can I see, think, know, be and become, to take on the image of the Divine Son ? The teaching of this Gospel is, that He is the Word, Name, God, the Immutable. He is Light Life, Grace, Truth, Creator of Good, the Saviour, the Priest and Sacrifice, the King Eternal. These are all Ultimate related concepts of Being ; they are facts of existence ; they are not subject to the reason of man, except in this, that they are seen to be correlated ultimates of thought. The point to notice here is that He is the Incarnation of all these Principles of Being ; He is the Mediator, the Advocate, the Son of God, and the Son of Man. By the Incarnation there is union and communion of Heaven with Earth ; it is comparable with a marriage feast where He is Guest, and to which He brings Blessing from Heaven. The Earth, as Temple and City, is desecrated ; and, it is His work to cleanse and consecrate what has been defiled. The scene changes and a soul is found enquiring about the mystery of the new birth, by the Spirit of God, and the reply is, " That God so loved the World, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life." The Saviour is come for Salvation ; the Child is born ; the rite of baptism is performed ; and, the One, baptized by the Spirit, receives the Spirit without measure. He is the Beloved Son, and all things are conveyed over to Him, so that men may believe on the Son and Possess Eternal life. What is the meaning involved in the story of the woman of Samaria and the gift of Water ? It is more than life, and deliverance, as in child-birth ; it is Marah also, and the bitter waters of earth, as changed into spiritual food and nourishment. The child a nobleman's son, is sick unto death, and by the way of Faith the child is healed. What is the meaning of the sign of the poor impotent man at the pool of Bethesda waiting so long for healing ? He is like every sinful man, who cannot heal and help himself ; and, the Good Physician is at his side, asking the question, " Wilt thou be made whole ? " Poor man ! almost hopeless, what can he say, but just this, " I am helpless, I have no friends, all around me are in the

same unhappy condition ; we are all selfish, and so, the strongest have the best chance, when the waters are moved for healing. It is sin that lies at the root of all this misery ; and, the strange infatuation of the sinful is they will not learn the lesson, that the Father is ever working for healing ; and, the Son is the Healer. What is the meaning of the sign of the Loaves of Bread ? Simply this, the spiritual man cannot live on the bread of earth ; he requires the Bread from Heaven ; and, it is Christ who is Living Bread. Men try to satisfy their hunger with Manna, ever asking, What is it ? They eat it and die in the Desert, when they ought to live upon the Bread from Heaven. What strange, unreasonable, perverted thinkers, clever men prove themselves to be ; they think they know everything, and all the time they prove their ignorance and folly ; they live and die in their sins, and they will not even try to understand this truth, that before Abraham was born, the Immutable Christ lived and reigned in Heaven. What is it to be born spiritually blind ? It is the sad condition of all who live in the world of Nature, and of what is earthly. The question for every man to solve is not that of original sin, or of heredity ; it is how can the blindness of sin and darkness be taken away ? How can a man receive Divine Illumination and Purification, and thus, in a sense, not only see, but see the Face of God ? What is the parable of the Good Shepherd, but the great truth that Christ is, by Divine Grace, the Shepherd of, and for, His people. The story of His life work is that of preparing a sheepfold ; and, He is the Door, the Shepherd and the Fold. What is the meaning of the story of the sickness, death, burial and resurrection of Lazarus ? Surely it must be that though the wolf may come and destroy one of the flock ; and, there is much sorrow, because of bereavement ; death, after all, is only a sign of failure ; because, when the Resurrection and the Life comes there will be a great change, the dead shall live again ; and, no evil wolf will be able to take away the Life Eternal and Immutable. What is the meaning of the story of the betrayal, the anointing, the welcome and entry, the coming of the Greeks, the fellowship, the supper, the precious promises as to the future, the coming of the Comfortor, the arrest, the trial, the Cross, death, burial, Resurrection and Ascension ? They all speak of Dedication and Consecration ; of the Divine Life of Grace and Blessing for mankind ; of a Divine Sacrifice, for the

forgiveness of sin, that existed before the Foundation of the world. The Immutable is Heaven, the Christ; the mutable is what is related to Earth; it is prefigured in Egypt, Redemption, and the Desert; it is the mutable in history; it is the many changes in the life of a Man; and, it is in Mankind, the changing conditions in the Kingdom of Heaven on earth and the City of God. It is, in Epitome, the Mind of God, the Mind of Christ, the Mind of Man, and the Mind of Mankind. It is the Immutable, in correlation with the mutable; and, thus it is Heaven and Earth with their generations, and the end is, Resurrection, Life, Ascension and Glory.

Here, it can be conceived, the order of thought changes; the Mind of Christ, in its many particulars, as related to Himself, and to His Kingdom, in its Constitution and Laws, have been revealed to thoughtful disciples who have been His companions in the journey of His Life. What they are able to see is that He is King, and that the Kingdom is in Himself; it is near, it is at hand; but, the visible end was His death and burial His Resurrection and Ascension into Glory; yet the Kingdom is not come; and it is not restored to Israel. It is night, Jacob is wrestling with the Angel in prayer; the Angel says, See the day is breaking, let me go, and Jacob in his agony cries, I will not let thee go except Thou Bless me; the Angel blessed him, and said, thou art no longer Jacob, a supplanter, thou art Israel, and a prevailer with God in prayer. The order of thought is changed in this sense, the questions are no longer about the Objective forms, as Whence? When? Why? What? They are now summed up in the question, How? The disciples have seen the Glory of Christ, of the King and the Kingdom, as an objective vision of spiritual Truth; now the question to be solved is, How the Kingdom is going to be manifested to Man and to Mankind? The reply to the question How? is that the Kingdom is come, by the Advent of the Holy Spirit of Christ as at Pentecost, as the Comforter, the Regenerator in man spiritually; the Incarnation of the Spirit in the disciples and in the Church, thus conveying to men Power, and Spiritual Life in the knowledge of Christ, and what His Kingdom really means. The same Spirit, given, without measure, to the Lord Jesus Christ the King, is, bestowed upon, and, is within, all those who love Him in sincerity and truth. In the Book of the Acts of the

Apostles, the story is told, How the Spirit came with Power at Pentecost. How the disciples received the Gift of Spiritual Life. How the Power and the Life continued in the Church. How the Life multiplied abundantly. How it brought Salvation to Samaria; and, How it became the Possession of the Romans in Cæsaria, and of the Ethiopians in Africa. In the story of the conversion of Saul the persecutor, who became Paul, the apostle to the Gentile world, there is a remarkable example of the Illumination that enters the soul of a man when the Lord Jesus Christ, by His Spirit, turns an enemy into a friend. In the story of Peter, by the vision given to him in Joppa the Roman Centurion and his household were admitted into the Christian Church. By the extension of the work of the Spirit extending to Antioch, there is also the revelation of How the Gentiles, as heathen, and unclean, received the blessing of Purification, and were known as Christians, people like Christ. What follows may be conceived as the description of a life devoted to the service of Christ and the Gospel, among the Gentiles. As a son of God, Paul has become a Peacemaker in the world; his life is one of Dedication to service; and, the whole story is that of Consecration, persecution and reviling for Christ's sake, and, this is How the man has been a means of blessing to mankind. This thought may also be considered in connection with the Book of Acts; it is more than a narrative of facts, a history of the apostolic Church; it prefigures, and, in a sense, is prophetic of the relations of the Christian religion, as related with rulers, religions and peoples, during the Christian Age.

This application of the question How? will be found helpful in the study of the Book of Acts; it suggests definite order in development; and, at the same time, it is seen that there is conformity with the Laws of the Kingdom as found in the Beatitudes. It may be suggested here that the question How? can be applied to the epistles to Romans and to Corinthians, they form a series; the Acts is that of history; the Epistle to the Romans is ideal and psychical; I. Corinthians is that of the Intellectual and Moral; and, II. Corinthians is the spiritual summation of the series. They are all of the Spirit, and Spiritual, as related to the Kingdom of Heaven revealed to men in what is known as the Church of Christ. The series are an objective study, and the student can apply the revelation to the Church; to man, and his

experiences in life ; to Mankind in general ; and, to the Universe of thought that is all inclusive. The student must not allow himself to be fettered by forms, or words ; the important matter is the teaching of the Spirit ; the order of development ; and, the laws spiritual, as they can be traced in the paragraphs in their order. What this means is that the student is not merely studying history, or psychology ; he is at the same time translating what is objective as forms, and making these the means of his own spiritual education and growth in knowledge, truth and Grace.

I. If this conception is kept in view in the Epistle to the Romans the student will see not only that he is at work in a spiritual world of thought ; he may at the same time be working out his own Salvation, and entering into a divine Possession ; receiving increased Illumination ; being helped in the work of Purification ; and, in this way, preparing for the Service of Dedication and Consecration. 1. This is how Paul thinks of himself ; he is the "servant of Jesus Christ," an apostle, commissioned to carry to the Romans the Gospel of Divine Grace, by Regeneration, through faith, to all who will become poor in spirit and who wish to enter the Kingdom of Heaven. 2. The Gospel is that of the Incarnation of the Spirit of Christ ; and, this is How it is available for all sinful men ; if they repent, turn from their evil ways, have faith in God, receive forgiveness of sin, and divine comfort. Sin is lawlessness, therefore the end of the way of sin is death. 3. The Gospel means Salvation ; this is How the sinner must learn the great truth that meekness and obedience to law is of great importance in the spiritual life ; it is by the knowledge of law that men are convicted of sin ; law is their judge ; but, what men require, with knowledge of laws physical, Mosaic, Moral or penal, is that the Divine Laws should be written on their hearts ; when they attain this end, then they will become spiritual, and they will inherit a spiritual kingdom. 4. How does this question of Law affect the Jew who follows Mosaism and circumcision ? All that it can do for him is to teach him that Mosaic Laws reign, as in education, and in experience ; but these fail, by outward rite or ceremony ; therefore, it is not the literal, or the formal, that is spiritual law ; it is conformity to the Will of God in righteousness, that is man's true Possession. 5. How had the Jews a true claim to superiority as com.

pared with Gentile nations in matters of religion? They had it in this way; they received special training and education; they were entrusted with the Sacred Scriptures; and, from these they received Illumination as to what Law means; to them there was given the truth that God is merciful and that they should cultivate the spirit of Mercy toward their fellow men. How, then, can men, in their foolishness, challenge the faithfulness and the mercy and truth of God? They do so because they have been unfaithful, merciless and filled with the darkness of sin and evil. 6. How can it be said that, in the Light of Divine Law, the Jews have no advantage over Gentiles? The matter is simple; all men, as moral, as the sons of Adam, as sinners, are guilty before God; there is none righteous; in their fallen state, they do not understand Law, and they do not seek after God; they walk in evil ways; they do not know the way of peace by Purification, and they do not fear God. 7. If moral law, or Mosaism, can only give to men the knowledge of sin; then, How can their sins be forgiven and their hearts made clean in God's sight? This is attained, not by moral, ceremonial, or penal laws; but, by a new mode of Righteousness; by believing in Jesus Christ, the Saviour; by Divine Grace, the One Sacrifice, by Whom there is forgiveness and peace. 8. The Principle of Grace produces faith in God, apart from Moral Law; this is How men are saved and restored to the favour of God; but, it must be remembered that Grace does not cancel moral law, its duties, or obligations, it is something higher and greater in its nature, as spiritual; thus, it sums up, and upholds, all the righteous Laws of God.

II. 1. The result of this first section of this Epistle is to show How sin has degraded and demoralised men; and also, How in the realm of Moral Law there is no remedy for sin within the Moral order of the Universe. This is the earthward side of the problem; the heavenly side is, that Grace and Sacrifice, in the Lord Jesus Christ, have been revealed to mankind, as the Divine Way of Salvation and Peace. This form of truth is that of Regeneration in Abraham; it was summed up in him; and, the Principle is expressed in these words, "Abraham believed in God and this was counted to him for righteousness." How is this difference of Salvation by Works, and by Grace, defined? If by works it is compared with wages for work done; if by Grace and

faith, then, this is special favour ; it is not earned ; it is a Divine Gift, a righteous blessing. 2. How is this Gift of Grace to be understood, as a Life ; as organic, as an incarnation of the Spirit ? It is implied in fatherhood, heredity, a family, a nation and in blessing to all nations ; it is a new order of life as spiritual ; it is a kind of life that brings glory to God in the highest, peace on earth, and goodwill among men. 3. Those who are justified by faith enjoy peace and find Salvation. How do they fare in the journey of life under the guidance and teaching of the Spirit ? God's Love floods their hearts, they triumph over troubles, they gain strength ; they get their characters formed ; they cherish a great Hope ; they see what God's Love in Christ means ; and thus, they triumph in God, through Christ. 4. If all this follows Salvation, by Faith, then How are the relations toward sin, and the race of Adam ; and, the Possession in the Saviour by Grace to be understood ? The fact is that, as related to Adam and to the Adamic inheritance, man is counted as dead ; but, to Grace, he begins a reign of righteousness which ends in life eternal. 5. How ought the follower of Christ to live under the Reign of Grace ? Not in remaining the servant of sin, which ends in death ; but, by being the son of God, and free, continuing to live in His service, the end of which is life eternal. 6. Here a fundamental question in Law, arises ; the analogy being husband and wife ; if the husband dies the wife is free to marry again. How then can Mosaism, or sin, when they are, as dead, prevent the union of the soul with Christ its Saviour, and true husband ? The written law of Mosaism ; or the unwritten lawless law of sin, are cancelled, and dead ; and, the new bond of union is spiritual in the Spirit, and in Truth. 7. What follows from this analogy is not, that Law is sin ; or, that marriage ; or, bondage, as conditions of life, are the equivalents of sin. Indeed, it can be said that they may become teachers and helpers, by making men feel and understand that subjection, and bondage, are not normal conditions ; the true man, and moral law within the man, says, " You must not covet " ; " You must not sin " ; this is Law spiritual and moral, and thus it is holy, just and good. This is the conflict from the beginning. This is How a man finds himself unhappy, and he cries out, " Miserable wretch that I am ! Who will rescue me from this body of death ? God will ! Thanks be to

Him through Jesus Christ our Lord." 8. How does the strife end? No doom in Christ; Spirit life by law in Christ; freedom from sin, death, and ceremonies; new life in the Spirit, and the Spirit in the life; and the indwelling Spirit of God in Christ, as the life of the soul.

III. I. Here begins a new series of thoughts as related to ideals of the Spirit. The question of duty is raised, How then ought the child of God to live as related to the two ways of life that lies before him? There lies the broad way that leads to destruction and death; and, there is the narrow way of self-denial and of suffering, that leads to God and Heaven. The choice is made, and the cry is "Abba! Father!" The Spirit testifies to Regeneration, sonship, and heirship with Christ; and, the duty is to share in His sufferings, in order that His glory may be shared. 2. Life, suffering and Incarnation, What do these thoughts mean; and, How are they to be made a means of Blessing for mankind? The answer is plain, the creation is throbbing with pain; and those who have got a foretaste of the Spirit, and all that is spiritual, they too sigh and wait for the great redemption and the full sonship; they are saved with this hope in view; and, they are taught to wait in Patience for the coming age. 3. How is this Patience, and Salvation, to be attained? By the way of meekness; by Spirit aid; by prayer in, and by, the Spirit; it is the Spirit of God, that "pleads before God for the saints." 4. Here is revealed a great truth as applied to the work of the Spirit; it is a new creation; this is how it is expressed; those who love God in the Spirit, are the called ones in the terms of His purpose; they have the aid of the Spirit; they are destined to become like the Son, "the Firstborn of a great brotherhood"; they are called, decreed, justified and glorified. 5. Great results follow from this work of the Holy Spirit. As "God is for us, who can be against us"? When God gave His Son for our Salvation in His Love, Pity and Mercy; will He withhold from us gifts less valuable? Who can accuse God's children; when God acquits, who can condemn? Will Christ do so, who loved us and died for us? No; Christ is at God's right hand pleading our cause, and thus nothing in the universe can part us from Christ's Love; and the Love of God in Him. 6. These are wonderful ideals in the Spirit; and yet the man who conceived them finds within himself a sore pain and anguish of heart; How can

this be explained? The Intellect has its great visions of truth, but the heart is conservative and dreams about the past with all its precious promises, and its hopes that have not been fulfilled. How about the natural Israel, the sonship among nations, the Glory, the Covenants, the Divine Legislation, the Worship, the Promises, the Patriarchs and the Christ? All these belonged to Israel; but, by natural descent, there has been apparent failure; yet, "Blessed for evermore be the God who is over all. Amen." 7. Failure. How could there be failure on God's part; there is the natural and the Spiritual; all are not true Israelites who belong to Israel; there is an Ishmael and an Isaac in the family of Abraham; an Esau and a Jacob in the family of Isaac; it is Divine Promises and Purposes that count in history; thus, it is not so very strange that Judaism and ritualism should not possess, the Kingdom of Heaven; and, that the Spirit of Christ, and the Spiritual, should enjoy this great precious privilege. 8. How can it be said that God is unjust in the dispensations of His Grace to mankind in thus deposing Judaism, and, in granting Mercy to the Gentiles? If the Jews disobeyed God, and rejected the Lord Jesus Christ, they disinherited themselves, and were judged accordingly; but this does not prevent the Mercy of God reaching the Gentiles; and it does not hinder the children of Israel from becoming heirs of the spiritual kingdom of Grace and Love. The Dedication, and the Consecration of Christ, by the Spirit, is for all men, who, by the Spirit, will dedicate and consecrate themselves to Christ and His service in the world.

IV. 1. The truth to face here is that the Gentiles who never aimed at the Law of righteousness, which is attained by faith, have believed, and been counted as righteous; but, Israel who aimed at righteousness by Mosaic Law, failed to reach that Law, even though the Law of Faith and the Promises of God, were ingenerated into the family and the nation. Israel failed because it did not continue to trust in God, in the Spirit of Faith; and stumbled and fell on that stone which is Adamic, which assumes that men can save themselves by their works. Here the truth can be discerned that there is degeneration, as well as Regeneration; and, that those who think they are rich, by good works, are rejected, for this reason, they are not poor in spirit, and are thus unable to receive the

Kingdom of Heaven. 2. The contrast here is between self, with a law-righteousness; and faith-righteousness, or trust in God. What Moses says about the first is that "Anyone who can perform it shall live by it." What is implied in the second is not asking, Who will go up to heaven and bring Christ down; or, go down into the abyss to bring Him from the dead; it is a question of Life, and of Incarnation; it is the Living Word, in mouth and heart; it is being saved by faith, and justified by confession; this Life is for Jew or Greek equally; they can all invoke the sacred Name and be saved. What follows invocation is obedience, preaching, hearing and making the glad news of salvation known to others. 3. How is it that the Jews as a nation did not accept the glad news and give it to other nations? They lacked faith in God; they heard, but they did not understand; and thus, though God in His Mercy held out His hands to them; they were disobedient and contrary in spirit, not meek and teachable as becoming those who required the Mercy of God. 4. The Jews rejected their Saviour; Has God repudiated His people? Strange question. How is it conceivable that God would do so? Is it true, then, that God permits, and overrules, evil, to bring about good? The greater truth is that His Kingdom of Grace is regnant over all; therefore, in all ages there are found those who have been selected by Divine Grace, by the way of faith, and thus the Kingdom of Grace has persisted and prevailed in the earth. 5. How are men to get Illumination that will satisfy their reasoning powers upon these problems of faith, grace, selection, election, predestination and kindred subjects? What can be inferred is that behind the words there are facts which cannot be denied; the facts are to be found in history; it is a truth well known that Israel has failed to secure the object of its quest, an earthly kingdom, that would be supreme over all other earthly kingdoms; but, the Elect have secured a spiritual kingdom that will one day become supreme in the earth. The mystery here is that of evil; it is darkness and error, sin and death; and, it ought to be remembered, that although these are permitted for a time, to prove what is involved in good and evil, in obedience to God, and in self-assertion; all are subject to the reign of Grace for the glory of God. 6. The question is asked, Have the Jews stumbled to their ruin? The answer is Never! They are not ex-

cluded from the Covenant of Grace ; but, their failure has become the means of Salvation for the Gentile world, so that they may become jealous, by seeing how the world is enriched by faith in Christ. If by their rejection of Christ the whole world will eventually be reconciled to God, then their return to the way of faith will be as life arising out of death ; only this thought should not be forgotten, that, as the root was consecrated in Abraham, so all the branches in the Tree of Life will become the inheritors of the Kingdom of Heaven and enjoy it as their Possession. 7. What this means is, that the Tree of Life lives in Grace, and is nourished by the spirit of faith ; therefore, Jews and Gentiles should be careful not to pride themselves on their acquirements ; they ought to study the kindness and the severity of God ; a fall from faith and love brings severity and punishment ; to continue in faith and love this means Grace and Blessing. 8. To prevent self-conceit, all who fear God, love and obey Christ, ought to try to understand this secret, that God never goes back upon His Gifts and His Promises. The nations disobeyed God, and the children of Abraham were chosen to reveal His Kingdom ; they in turn became disobedient, and now God has opened up the Spiritual way of life, by faith, so that He may have Mercy upon all. Here men are called to think upon the wisdom and knowledge of God as unfathomable wealth. His judgments how inscrutable, His Methods of working how mysterious. " Who ever understood the thoughts of the Lord ? Who has ever been His counsellor ? Who has first given to Him and has to be repaid ? All comes from Him, all lives by Him, all ends in Him. Glory to Him forever, Amen."

V. 1. These thoughts sum up the Ideals of the Spirit, as related to God and Christ, to Jews and Gentiles, and to the work of the Holy Spirit, in thus revealing the Mind of God, so that His Mind may become the Mind of all those who enjoy the Mercy of God ; who Dedicate, and Consecrate, themselves to the service of God. It means transformation from nature to Grace ; it is knowing the Will of God in all that is good and perfect. This is true Regeneration into the image of God ; it is perfection as an Ideal. 2. What ought to follow from these high ideals, when they have been conceived in the Mind, is humility, self-denial, sanity, as corresponding with the degree of faith bestowed upon each man. As in the body of a man there are many

members with different functions, so in the Body of Christ there are many and great diversities in the members that form His Body, yet they are all members of the one Body. Talents differ widely ; one has the gift of preaching ; another is a teacher ; one loves practical service ; another is a liberal giver ; one is an administrator ; another is a visitor of the sick ; but in all, love should be real and true ; they should hate evil and love good ; be zealous, hopeful, joyful, kind, considerate, never paying back evil for evil, but rather returning blessing for cursing, and as far as possible, live in the spirit of peace with all men ; not allowing evil to get the better of what is good ; but, getting the better of evil by doing what is good. 3. In addition to personal relations, there arises the question of duties to society and the State. All law is summed up in this thought, " Love your neighbour as yourself ; " divine Love never wrongs any one, thus Love is the fulfilment of law. 4. It is the period of Crisis, thus the necessity of keeping awake. Salvation, and the Possession of the Kingdom are coming nearer day by day ; therefore, it is well to drop deeds that tend to darkness, and to be clothed in the armour of light ; to put on the character of the Lord Jesus Christ and avoid all that is earthly and carnal. 5. With this Illumination, care must be taken not to find fault with, or judge harshly, those who may hold different opinions about food or drink, or any other subject. The important matter for every man is loyalty to the Spirit of Christ in all things ; the rule for every man is to live to the Lord. He is the Judge over all men ; it is Mercy, not judgment, that is the law governing the thoughts and the actions of men. 6. As with the Intellect and Illumination, so with the heart, or soul, and Purification ; it is not the food that a man eats that makes him unclean ; it is what comes from the heart that tells whether a man is clean or not. The root of purity is Love ; the Reign of God is not meat or drink for the body, but Righteousness, Joy, and Peace in the Spirit ; if these permeate the soul and, there is faith in God, then what is impure will not find a home under such conditions. 7. Those who are strong in the Lord have this privilege bestowed upon them, they are peacemakers, the children of God, they are to bear the burdens of others ; by an act of Dedication they are to renounce self, and follow in the footsteps of their Lord and Saviour ; by doing so they will offer praise to God the Giver

of all good ; and they will be the means of blessing to other men ; for this is the Gospel of glad tidings of great joy to all men ; it is the way by which men are not only saved, they become the means of salvation and blessing to the unsaved. 8. The summation of this epistle is expressed in the word Consecration. A Consecrated Saviour, the Lord Jesus Christ ; a Consecrated Holy Spirit in Men, bringing about their Consecration ; a Consecrated Apostle whose aim in life is to Consecrate the Gentiles, as an acceptable offering to God by His Holy Spirit ; and a Consecrated Church, or household of Faith, upon the earth which will ascribe Consecration, not to themselves, or Churches, but, " to the only wise God be the glory, through Jesus Christ, for ever and ever Amen."

THE FIRST EPISTLE TO CORINTHIANS. This lengthy study of the Epistle to the Romans in sections has had for its object the consideration of the Mind of the Spirit of Christ, as that Mind can be perceived, in its application to the Roman world of that age ; to individual Minds in all ages ; and, to all Churches of Christ at the mental stage of development. It becomes a study in the Science of Psychology ; as the Book of the Acts is a study in History. The method of study in sections is instructive and deeply interesting, when the law of spiritual development is applied to each section ; and, the Constitutional development is kept in view in the whole series. It is in this way that the Regeneration and Incarnation of the Holy Spirit, in the Church can be traced in the Acts ; the work of Salvation and a Divine Possession in Epistle to the Romans ; Illumination and Purification of the Church in I. Corinthians ; and Dedication and Consecration in II. Corinthians. The four Books form a psychical series, as Ideal ; and, in a sense, subjective ; whilst the four Gospels are a series revealing the objective facts of the Kingdom and the King as related to mankind. The Gospels reveal the story of What the Kingdom means as viewed from four standpoints of thought ; the series, Acts to II. Corinthians, How men are to think upon and study the Coming of the Spirit of Christ ; the Ideals of the Spirit as to the Mind of the Church ; the Holy Spirit of Christ in its relations to the Church and to Christ ; and, the ideal glory of Christ in His Church by the Holy Spirit. In the light of these suggestions students may find it profitable to follow this order in their studies, so that

clearer conceptions may be gained of what is here conceived to be the Mind of the Spirit of Christ.

1. The conceptions involved in the first series are, that the Church is in Christ ; it is His Body ; it is a Regenerated Body ; it is an Incarnation of Christ ; it is the means of Salvation ; and, it is a Treasure and Possession of supreme value for mankind. In this spiritual Body there should not be any party spirit, because all are one in Christ. The Gospel of Divine Grace is the Power of God for Salvation ; thus it is important that men should know, and understand, what the Gospel really means ; to do this is to gain true wisdom as to the way of Redemption ; to follow the theories of men, or philosophy, is foolish ; because they do not understand the Power and the Wisdom of God, as revealed by Christ, through His Spirit for their Illumination.

2. The Church requires to know and cherish Ideals that are in harmony with Divine Wisdom. This thought is important, that the Lord Jesus Christ is the Foundation upon Whom all men's hopes should rest for time and eternity. This also is a great truth, that man is meant to be, in himself, a temple of God. These two thoughts if rightly understood, are summations, there are involved in them, subjection, service and worship ; all belongs to Christ ; all men should serve Him ; and, by doing so, they will bring to men the Reign of the Kingdom of Heaven.

3. The Church of the Spirit is an Ideal that is from Heaven and heavenly ; the Church on the earth, as men know it, is carnal and sinful ; therefore, it is a great problem to solve, how men are to live in such a Church, and in such a world. There is one way only that of wise divine Love ; and this excludes hatred, jealousy, strife, or an appeal to law as legal and penal. The ideal is that of love, marriage, husband and wife ; it is union in the Spirit of Christ ; it is not bondage, or subjection ; it is being one with Christ as ruled and guided by His Holy Spirit.

4. The questions that arise here are of the home and food ; of freedom and service ; of idols and false worship ; of life in a Desert, or in a home. The reply to all these difficulties is expressed in this way : cast out all forms of idolatry, recognise the supremacy of the Lord Jesus Christ ; accept His Cup of Blessing ; He is Bread and Wine ; the Giver of all good spiritual gifts. His feast, as the Holy

Supper, is Divine Love ; it is Love that satisfies all true desires ; and it is Love that fulfils all law.

5. In thus thinking about the Church as the Body of Christ, men are invited not to walk in the darkness, but to find spiritual Illumination ; they are to act in a thoughtful, reasonable way, remembering that man was not made for forms, ceremonies, ritual or priest-made regulations of any kind ; they may be made useful or serviceable for men ; but, the man, in the Spirit of Christ, ought to rise above all forms, and make rules, and laws, his servants. As all forms, services, meetings, gifts, and graces of the Spirit, are for mutual edification and growth in grace and knowledge ; so, all that is done in the Church, by all the members, should be done in spiritual order in the harmonious union of the Spirit.

6. The individual, and the Church, require Illumination, by the preaching of the truth as it is in Christ ; but, with this there ought to be kept in remembrance the fact of death by sin ; and thus, separation, schism and departure from the normal moral condition of manhood. The new man in Christ, and the Church as his body, have to be thought upon not as moral in Life, but, as raised from the dead by His Resurrection and Life. This is a complex thought to study ; but, the subject is spiritual, not carnal and earthly ; there is the Adamic man in the physical body said to be mortal and subject to death ; but there is also the Christ man that is immortal ; and, for an age, these are to continue, as heavenly and earthly ; as antipathetic, but the end will be the victory of Faith, the end of sin and death, and the Resurrection to the Life Eternal in the Lord Jesus Christ. Thank God ! The victory by Christ is fact ; therefore, what men are called to do is to find their Illumination, Purification, Resurrection, Ascension and Perfection in Christ their Saviour and Living God.

THE SECOND EPISTLE TO CORINTHIANS. These conceptions about the Church of the Spirit, in its development ; the Church on earth, as psychical, and being taught by the Spirit ; and, the Church in its relations to the world and what is earthly under training ; being Illuminated and Purified, require careful study. It should never be forgotten that the man, and the Church, are, in a sense, only semi-conscious ; they have not attained to manhood in Christ ; they are being taught and guided in ways they do not under-

stand ; thus, the question How, expresses the attitude of the Spirit of Man to all these problems. In the world there is trouble and sorrow ; but, in Christ there is comfort. In the Church there will be pain, disappointment and sin ; but Love, the Love of Christ, is the true remedy ; there must be likeness to Christ. This likeness is not after the manner of Mosaism, as of written laws on tables of stone ; or, of radiant glory ; or, as a veil covering the face ; it is the Light of Christ shining in the heart, giving Illumination of the knowledge of God's glory in the face of Christ. This is the ideal of what man ought to be ; it is a great treasure to possess in a frail earthly body, but the Power to preserve it, is the Power of God, and it is with faith, hope and patience, that courage is sustained, and, the eyes turned away from what is seen and temporal, to look upon what is unseen and eternal.

Faith in God is a wonderful motive power in man ; he knows that he dwells in a body that may be compared to a tent ; but, at the same time, he believes that when the tent is removed by death, the real man will emerge from it, not naked, but clothed with the robe of truth and righteousness. To live in the body is to be away from the Lord ; to undergo the change, known as death, is to awaken into life and to be present with the Lord ; but, all that this means it is not given to men to know ; they live in Hope that the new Creation in Christ will survive death ; and, it is an important thought to contemplate, that psychical science is throwing light upon this subject. The analogies that exist, as related to the four worlds that constitute the Being of man, are full of interest ; in each world there are the analogues of Power and Life, and their method of development can be conceived as similar. There is a creation that is natural ; and, a new creation that is spiritual in Christ ; when a man is in Christ, and Christ is in him, then the truth becomes plain that God is in Christ saving the world by Divine Grace and every man realises the truth that his life is now consecrated to the Divine service, so that the world of mankind might become righteous, true and good in Him. It is by the way of Illumination and Purification that likeness to Christ is attained ; and those who are purified, and one with Him, are the children of God by Dedication and Consecration, they enjoy " the Grace of the Lord Jesus Christ, and the Love of God and the fellowship of the Holy Spirit."

THE SECOND SERIES OF EPISTLES. The line of thought that has been followed has given responses to the questions Whence ? When ? Why ? and What ? The King, and all that the Kingdom means, as found in the four Gospels. The question, How the Spirit of Christ has been revealed to men and to the Church, has been briefly studied in Acts, and in Epistles to Romans and Corinthians. In the Gospels there is the fulfilment of all the past ; and in the Lord Jesus Christ there is the Consummation of the Kingdom of Heaven, and the Revelation of the King, in the perfect Man, the Son of God. What follows the Resurrection and Ascension into Glory is preparation for the Coming of the Spirit of Christ in mankind ; and, as suggested, this leads the disciples of Christ to ask many questions about, How the Kingdom is to come in Power, How it became Life in the living Church, How it became the Power of God unto Salvation in the Roman world and, a Possession for mankind of supreme value. How it brought to men by Divine Illumination in knowledge and wisdom, treasures of truth that surpassed the boasted wisdom of Greece ; and, a Purification of heart and life that men in the Roman Empire failed to understand. To all this there must be added, How the followers of Christ, by Dedication, gave themselves, in the Spirit of Christ, to seek and save the lost ; and, by a life of Consecration, became, by service, suffering, and even death, the saviours of those who were lost, in bondage to sin, and the subjects of what is earthly and evil. The next question, Who ? in order of development, takes this peculiar form ; in its nature it is both Moral and Spiritual. It is not about method, or Process, or related thoughts, but, about the Person who, during all the ages of the past, has been the Cause of all Forms ; the One revealing all Processes ; carry-out all Purposes and Promises ; Who will bring the work of the new Creation to its destined end. The order of thought here need not be intellectual and analytical only, following the law in the Beatitudes, what is required being purity of heart to see the Face of the King, and, in a sense, synthetical, as revealing the Man and the Son of God in the Divine Perfect Life.

THE EPISTLE TO THE GALATIANS. In this Epistle, in the light of Regeneration, and Incarnation, there may be said to be a fulfilment of all the past in history. The Galatians, spiritually, when the Gospel reached them, were

living in the idolatrous age of mankind ; they had been awakened to the knowledge of two great Religions, Judaism and Christianity ; the earlier form of Revelation appealed to them more strongly than the latter ; and thus the danger of preferring Judaism to the religion of Christ. This is supposed to appear strange to Christians, but, it is really not so strange, to think upon the Galatians being infatuated with Mosaism, as it is to find modern Christians imitating Judaism and trying to find a Kingdom of Heaven that is earthly in Spirit and in forms. The question to ask here is this : Who is the Author of both forms of religion ? Who gave to them their different forms ? Who is the Living Lord at the heart of both religions ? Who is revealing Himself, and His Mind, to mankind at these different stages of development ? Is it not a true thought to conceive, that true Religion may be germinal, and in particular Generations ; found in typical persons who represent particular ideals ; manifested generally in men, families, tribes, a nation and in laws and forms of worship that are external in their forms ? If all this is required for the development, and the education of mankind ; then, it is not so very strange that the final revelation should come to men, in a Spiritual Man, the Son of God, and, in a Spiritual Kingdom of Grace and Truth. What all this means is, that during the period of development, and of education, men require to be taught by forms, types, parables, ritual and ceremony, and when the child becomes a man and puts away childish forms, then he comes to understand that Religion means the fulfilling of all law by obeying the Law of Love. It is compared to a harvest of the Spirit, "in Love, Joy, Peace, Good Temper, Kindliness, Generosity, Fidelity, Gentleness, and Self-control." It is living by the Spirit and being guided by the Spirit ; it is rejecting this world and its ways of life ; it is sowing in the Spirit of Christ ; and, the end will be the reaping of Life Eternal by the Spirit. What really counts in spiritual religion, in Christ, is the new Creation ; and, this means Regeneration by the Spirit and Incarnation in Christ, the Son of God.

THE EPISTLE TO THE EPHESIANS. The thought has been suggested that in each section there is a fourfold division ; first, the visible and the formal ; second, the ideal ; third, that which is practical, as intellectual and moral ; and fourth the spiritual, that which brings harmony and unity

of thought. As related to this Epistle it is the Ideal, and the student may be represented as asking the question, Who is this Person who brings to men Salvation and a heavenly Possession? The reply is that He is the Son of God in His Glory; the Saviour and High Priest of Mankind; the Man through Whom all blessings are given to, and received by, men. In this Epistle the following thoughts are revealed; that Christ having fulfilled His Mission on Earth, has Ascended on High, and He is regnant in Heaven, granting spiritual gifts to men by His Spirit. The saints have their heritage in Him; and, He has His inheritance in His saints. His Name is above every name, and His Rule and Authority are above all angelic and earthly powers. The personal relationship to the Lord, the Saviour, is suggested in such thoughts as Christ dwelling in the heart by faith; that He can give increase of strength by His Spirit; that it is possible to know the Love of Christ which surpasses knowledge; and, that it is not wrong to desire to be filled with all the fulness of God; but, all these blessings are from God, therefore, to "Him be glory in the Church, and in Christ Jesus throughout all Generations for ever and ever. Amen."

THE EPISTLE TO THE PHILIPPIANS. It is one thing to think of the Saviour and His Church as an Ideal in all ages; and to try to imagine the Ideal Christ regnant in His Glory in Heaven; but, it is not quite so easy to think upon Him as One Who is afflicted in all our afflictions; who is always with us, even to the end; our Light in the darkness and our Life in death; the perfect Friend and Helper in every time of need. Whom have we in Heaven but Thee; and on the Earth there is no one we should love and desire above Thee; but, it is difficult to realise this fellowship and friendship of Christ in home, Church, or in the world. Why is this the experience of so many? It is the old story of earthly troubles, that mean life, and death; light and darkness; it is weariness of the struggle and thinking that death and change would be a gain. In such moods it is well to turn the thoughts away from ourselves, and think upon Him, Who for our sakes, humbled Himself to become Man, and suffered even the death of the Cross for our Salvation. It is well to remember that at the present time the Church on Earth is like a Colony from Heaven, waiting for the Coming of the Saviour and King; and, to live hopefully, rejoicing in the Lord, with prayer and thanksgiving; thus will God's

peace surpass all our thoughts, and our hearts and minds be guarded by the Love that is in the Lord Jesus Christ. God will supply all our needs from His wealth in Glory in Christ Jesus. "Glory to God our Father for ever and ever. Amen."

THE EPISTLE TO THE COLOSSIANS. In this Epistle the student is brought face to face with His Saviour as the Image of God ; as the Creator ; as the Head of the Church ; as the One in whom are all the treasures of wisdom and knowledge ; as possessing in Himself all the Fullness that is conceived to be in God ; the Head of every Ruler and Power ; and the promised Messiah, Jesus Christ the Lord. Men who do not know these great truths may well ask Who is this Man who transcends in Power, Wisdom, Grace and Glory, all other men ? He is the Son of God ; the Revealer of God ; and, in a sense, men cannot explain, He is One with God. He is, all that men can think upon as Creator, Saviour and Regenerator of Man and Mankind. He is God Incarnate ; He is the Salvation, Possession, Illumination, Purification, Dedication and Consecration, for those who are saved by Him ; and, they in their turn become His saved, purified, dedicated and consecrated disciples and followers. The Father and the Son are One, as Being ; and all the saved are one in Him. This is the mystery of Religion ; it is also the mystery that cannot be solved by Science ; because it is revealed by Grace to Faith ; Philosophy and Theosophy, by make believe, may attempt to explain what all these truths mean, but they fail, because they deal with what is in its nature elementary, and not with what is ultimate and spiritual. It is strange to think that what is not given to learned men to explain, by the power of reason, becomes the experiences, as facts, of those who have the religious spirit. The simple explanation is that man is so constituted that he can feel, think upon, respond to and correspond with, all that is objective to himself, and thus by faith, and experience, perceive, and conceive, the truth, that the natural and the spiritual, as related facts, are in harmonious unity. It is here that the Lord Jesus Christ is known to be supreme over all others ; because, in Him all Generations as germinal are involved ; in Him all Psychological Ideals and Processes are revealed ; in Him all truth in perfect order is Incarnate and made manifest in the perfect Man in the Image of God in goodness and holiness ; and,

He is the Divine Son of God the Saviour of men, and the Sacrifice that takes away sin. He is Heaven; thus, He is all that men need to change them from the earthly fallen condition, as subject to sin and death, and to raise them up to the spiritual life that is heavenly.

THE THIRD SERIES OF EPISTLES. I. AND II. THESSALONIANS. To know all that the Lord Jesus Christ is, the Gospels, in their series, require careful study. To understand, How by His Holy Spirit He has set up His Spiritual Kingdom on the earth the Acts and Epistles to Rome and Corinth, should be studied. To apprehend Who He is, means pondering upon the Epistles to Galatians, Ephesians, Philippians and Colossians. There is a true order of development in this study; it is like studying the Man; His Kingdom and His Ideals. It is trying to think upon Him as Cause; as being in all Processes; as working out His Purposes of Grace that are heavenly for the salvation of His brethren of Mankind, so that they might be brought back to Himself and to His Kingdom of Heaven. In the Epistles I. Thessalonians to Philemon, the question sign that may be used with advantage following the law of development is, Whereunto? the thought being that the student has seen his Teacher; the disciple is following in the footsteps of his Master; and, what he is anxious to comprehend is the way the Saviour will take to save sinners; how the King will aid His subjects and friends in their labours in the Kingdom of Heaven upon the earth; and, how the government in the Kingdom and the Church, will be administered during the Christian age. In the Epistles to the Thessalonians, it can be conceived, that there is a spiritual Revelation of the germinal ideals to be found in the Generations of the Heavens and the Earth. The Heavens, as Righteousness, Truth, Goodness, Grace, and Sacrifice, are summed up in the Lord Jesus Christ as Saviour, Lord and King; but, there is also the dark background of evil, disobedience, sin, death and self-assertion, in the Man of sin, as being in actual possession of the Church, as claiming Divine powers and rights, as sitting in the Temple of God and reigning in God's Name; but, in reality Lawless and doomed to destruction. This apparent supremacy of evil over good, of the earth over Heaven, is in truth the mystery found in the Bible, in all the past ages; it is revealed in the story of Nimrod that mighty hunter in Babel; it is seen in

the Kingdom of Israel in the days of the Judges, and before the Captivity ; it is the condition of Judea at the Advent of the Lord Jesus Christ ; it is the history of the Church of Christ in the dark ages ; and, many men think, that at the present time, the Man of Sin, as compared with the Man of Sorrows, is the real ruling power in the earth. What the Law of Development shows clearly is that the conflict is continued through all the ages ; there is special intervention in Grace ; a time of blessing and success follows ; the powers of evil prosper for a time ; there come days of judgment ; and of punishment ; a new age begins, and, so long as these ages are not subject to Grace and Sacrifice, similar results follow. The issue here can be traced by the Law of Analogy, by comparing the ages and what they reveal ; but the law of analogy, and likeness, will hold good in this respect, when the Church has become like the Saviour, the Son of God, then the conflict will come to an end. Salvation will be an accomplished fact, earth will be changed into Heaven, and, the evil powers that reign unto sin and death, will be destroyed.

IN THE EPISTLES TO TIMOTHY, the ideals to be cherished by the Church, and its Office-bearers, are made known ; these being faith in God and in the Lord Jesus Christ under the guidance of the gracious Holy Spirit. The Church ought to conform to all moral laws, and laws of Grace and Sacrifice, and, in doing this, the service will be faithful, and acceptable to God. The revelation is, in spirit, what a Church of Christ should aim at becoming, in all its members, as living members of the Body of Christ. There is warning also against departing from the Faith, studying myths, genealogies, and rational speculations. It is good to study law ; and, it may be desirable to be known as doctors of the Law ; but, the all-important matter for members of the Church is that they be faithful to their Saviour and Lord, never forgetting the great truth that " Christ Jesus came into the world to save sinners " ; and, that " to the King of eternity, immortal, invisible, the only God, be honour and glory for ever and ever. Amen."

THE EPISTLE TO TITUS may be studied under this impression that it is a general epistle to an organized Church of Christ under its teachers and office-bearers. The instructions given are, to be sound in doctrine ; to be faithful and obedient, gentle and kind ; to follow honest occupations ;

remembering “ the goodness and affection of God our Saviour ; and that He saved us, not for anything we had done, but from His Own pity for us, by the water that means regeneration and renewal under the Holy Spirit which He poured upon us richly through Jesus Christ our Saviour, that we might be justified by His grace and become heirs to the hope of Life Eternal.”

THE EPISTLE TO PHILEMON. This letter may be studied with the thought in view, that here is an example of what a Church of Christ ought to be. It is the family ideal of apostles and friends, masters and slaves, bond and free, they are all one in Christ and all animated and guided by His Holy Spirit. In the Epistles to Thessalonians there can be traced the particulars of a Church in its antagonism and conflict with the world, the flesh and the devil. In the Epistles to Timothy there are the personal conditions that constitute a Christian. In the Epistle to Titus there can be found the general principles upon which a Christian Church is to be organised, taught, and governed, by its rulers. In the Epistle to Philemon there is the harmony, unity, and universal spirit of all those who are true members of the Christian Church.

THE FOURTH SERIES OF EPISTLES. In the preceding section there is made known the answer to the question, Whereunto is the Church being taught, and guided, by the Holy Spirit ? In this section the line of thought is different, and the suitable question sign to use is Whither ? Here the student will remember not only the law of Development ; the law of Recurrence and the law of Analogy ; he will also think upon the law of Harmony and Unity ; and, in what sense, there is a Consummation, and a Fulfilment of all that has been involved in the past. It is in this way that the Epistle to the Hebrews can be studied, as patriarchal, and also as prophetic of the Church in all ages ; the Epistle of James can be thought upon as representing the Jewish Church ; the Epistles of Peter as expressing the Spirit of the Christian Church and age ; and the Epistles of John as summing up the whole, in its judgments upon sin, and in the revelation that true religion, and the Church of Christ, is fulfilled in the Law of Love to God, Love to Christ the Saviour, obedience to the Spirit of Love, as the Spirit of Christ, and, in the mutual love of all those who are the disciples of Christ.

THE EPISTLE TO THE HEBREWS. This Epistle is very

comprehensive ; it speaks of the means God has been pleased to use in the far past ; by fathers and prophets to teach men the way of Salvation ; how He has spoken to men by His Son, the Heir of the Universe, the Creator, the Image of God, the Glory and the Power of God, by Whom our sin is pardoned and our souls cleansed ; and, now He is at God's right hand on high, with a Name that is above every name in Heaven and on the earth. His position is that of possessing all Power ; He is the Apostle of Regeneration, Incarnation, and the Saviour. As Apostle to Mankind, He is the Divine Prophet ; as High Priest of Mankind, He is the Divine Mediator. What the revered Melchizedek was, as the Righteous Priest, and the King of Peace, in type, that He was in Grace and Truth for mankind. He is the true Sacrifice to take away sin ; and, by His personal Sacrifice He makes the sanctified perfect. It is because He is thus exalted that men have Faith in Him ; and, from Abel to the present day, men have put their trust in Him and have received blessing. The saved in Christ come to the City of the Living God, to the angels in Glory, and to the assembly of the first-born in heaven, and they worship God, in an acceptable way, through the Lord Jesus, the Christ, the Immutable amidst all the changes that take place in time. "To Him be glory for ever and ever. Amen."

THE EPISTLE OF JAMES. This letter is written by a servant of God and of the Lord Jesus Christ, to his fellow countrymen, the Jews of the Dispersion. He enjoins them to be patient and to endure their trials, so that they may become perfect ; and, if they lack wisdom they are to ask this gift from God in the spirit of faith. The time is that of temptation and trial ; thus the necessity to subdue desire, because this breeds sin ; and when sin is mature it produces death. All gifts from God are blessings ; He is the Source of Light from Heaven ; His Light does not rise or set ; and, it casts no shadows upon the earth. Men are to act upon the Word and not merely listen to it ; they are to conform to the law of freedom ; to be kind and thoughtful, and thus prove their faith in the Lord Jesus Christ by their works. The aim of Christian men should be to fulfil the royal law of Love ; and, in doing so, they will not be judged by laws penal or ceremonial. Faith is of great importance ; it was by faith that Abraham, believed God and this was counted to him as righteousness—he was called "God's friend."

But, it must be remembered, that, "as the body without the breath of life is dead, so faith is dead without deeds." If men are in trouble let them pray to God ; if they are well and thriving let them sing and praise God. Prayer is as the breath of life ; and, to be thankful and joyful, this is how life becomes a means of blessing to others.

THE EPISTLES OF PETER. In these Epistles there will be found what is of importance for Christians generally. They are written to those who have been saved by, and in, the Lord Jesus Christ ; and may thus be conceived as chosen by God, for Illumination and for Purification. They are regenerated by the Spirit of Christ ; the Spirit of Christ is incarnate in them for their Salvation ; it is their privilege to Love, Obey, and become, like their Saviour. As the elect of God, it is their duty to love one another ; to submit to those in authority ; to build themselves up in likeness to Christ ; and, as free men of the Kingdom of Heaven to do all that is right, love all that is true, good and just, and, in this way prove that they are following in the footsteps of their Master. It is their privilege to seek after Illumination, Purification, Dedication and Consecration, because all these effects follow from the fact of Salvation. In the epistles there is enquiry as to the Second Advent ; but there is no definite reply as to time, or form, of His reappearance ; this still remains an open question, something to be expected, watched for, and desired. It may be that the answer will not be that of identity in form ; because, here also men may expect that the Law of development will be operative ; that in the Law of Recurrence there will be found spiritual changes of a psychical kind ; and, thus it is the Law of Analogy that requires special study ; something similar as ideal, but very different in its realisation. What Science is beginning to suggest is, that the Second Advent will be transcendent in glory ; not a spectacle for men to see ; not literal but spiritual ; a change from ignorance to knowledge ; from guessing to divine wisdom ; from darkness to light ; from death to life ; a change from the first heaven to the third, or fourth ; from molecular motion to motion in the ether ; as from sound and hearing, to telegraphy, telephony and wireless motion, in the universe. The vision is that of harmony and unity in all realms of forms, thoughts, ideals and spiritual realities ; and, to attain this end the greatest change must be in man, as becoming transformed into like-

ness to Christ in thought, word and deed ; and, in mankind awakening to the fact, that, as yet, they are only children, and very naughty children, because they choose, so foolishly, to remain on the low level of what is earthly and carnal and will not think upon what is heavenly and spiritual.

THE EPISTLES OF JOHN. As in the Gospels it is John who sums up the thoughts of the writers about the Life and Death of the Lord Jesus Christ, so in this series of Epistles, he gives to men his conceptions of the Work of the Spirit of Christ, in His Church, for the salvation of Mankind, and, what men ought to become as the saved children of God. Here, as everywhere in the Bible, men begin with faith in God. He is the Omnipotent Creator ; and the Lord Jesus Christ is thought upon as " the Word of Life " ; the Incarnation of Divine Eternal Life ; it is by His Life there is Salvation ; by Salvation there is a possible Possession in Heaven and on earth ; a family and fellowship in all that is heavenly. God is Light ; the Son is Light and Life ; and all who are saved receive light and life from Him, by Illumination and Purification. Light and Life are ruled by Law ; thus Law is the light of truth, and all who walk in the light of Truth, and obey Law, are the children of God. In Law, as Light, there is no darkness ; darkness, sin and death, come by the perversion of law ; thus men should not sin ; by doing so they change light into darkness and life into death ; they outlaw themselves, and, become unfit to live in the family of all those who love and obey laws. The Advocate with the Father is Christ ; the monster that hates law, light, life and love, is antichrist ; they have been, through all the ages of the history of man, anti-pathetic and opposed to each other. The Lord, the Christ, represents law, harmony, unity and the love that fulfils all law ; anti-christ is lawless, as sin, darkness, disease, disorder and death ; thus dualism ; because, even the devil cannot cancel law, though he may be so foolish, sinful, and disobedient, as to prefer self to God, pleasure to duty, and hatred to love. The supreme law of life is love ; the children of God ought to love one another. " God is Love." All who love are regenerated by the love of God ; they become incarnations of love ; and, it is because they love God that they love to obey His laws. It is love that conquers all that is earthly and evil, by believing that Jesus is the Son of God. It is the Holy Spirit that is the Witness to this truth, for the

“Spirit is Truth.” This is God’s testimony to His Son ; those who believe in the Son possess the testimony in themselves. Not to believe this testimony is to try to make God a liar. The testimony of God is to this effect : “ That God gave us life eternal and this life is in His Son.” We know that the Son of God has come, and has given us insight to know Him Who is the Real God ; and we are in Him Who is Real, even in His Son Jesus Christ. This is the real God ; this is life eternal. The truth for all Churches in all ages, in all countries, in all lands, is plainly this, as a summation of all the laws of God ; that God is Love, Immutable, Eternal, Infinite and Omnipotent, that the Lord Jesus Christ is the Ideal, the Revelation, the Image of Divine Love, as Grace ; that all this Love is the work of the Spirit of Love, as the Spirit of Christ ; and, the result of this love will be, that men will learn how to love one another ; and, making it their supreme law of life, they will show that they are the children of God.

THE BOOK OF REVELATION. It is in Divine Love, as the Omnipotent Power and Life of God, in the Lord Jesus Christ, and by His Spirit, that the way of Salvation from the powers of evil is made known to men. That Love has to be conceived as Infinite, for the simple reason, that men can only know what is finite, what is revealed and experienced ; thus, the Love of God cannot be limited as related to space, time, or by the thoughts of men. This also is true, that those who love God are not only saved from sin and evil, they become endowed with a spiritual possession that they cannot measure, as to its development, because, they get a vision of the Mind of God ; and they realise that, in a finite sense, their minds are like the Mind of God. Love is thought of as Eternal in God ; it cannot be limited, or measured, by time ; but with men limitations are found ; and thus, they think upon the Love of God, its manifestations, and revelations, by ages of development ; by diversities of forms and ideals ; by order and disorder ; by law and what is lawless ; by the perfect Image of God, in Christ, and by many imperfect forms, found even among wise men, through all the ages. God, as Love, is said to be Immutable and this must be a great truth, because men are unable to think upon Gracious Love, as mutable, or given to change in God, in His Son, or in His Holy Spirit. The mutable is in man ; his story is that of ever changing ; thus

the necessity of Love, Grace and Law, as ruling his heart and mind, so that he will not remain sinful, but become like his Lord, Saviour and Teacher. It is good to think upon the message of Love, through the Apostle of Love ; and, it is well to listen to the few words of warning that come to the Church through Jude, the servant of Jesus Christ, the brother of James. What is suggested in his Epistle is that although Divine Love has been revealed to men in many ways, under many forms, the victory of Love over hatred, of good over evil, and of truth over error, yet the end, and the victory, have not been reached. It is well to remember that this is the beginning of a new age ; that before the end comes, there will appear mockers and scoffers ; that there will be divisions and distinctions ; that there will be earthly men not guided by the Spirit ; but, the faithful will require to build themselves up in their faith, pray for, and cherish hope, in the Spirit ; keep themselves in the Love of God, and, wait patiently for the Mercy of God in Christ, that will end in the life eternal ; and, for all these Blessings, the praise, and glory must be given to the only God our Saviour through Jesus Christ our Lord to Him be glory, majesty, dominion and authority, before all time, now, and for all time. Amen.

The question sign that may be used in the study of the Book of Revelation is the indefinite one of Where ? That is to say the student finds himself in thought ; in Patmos, a lonely island ; he is separated from the past, and from friends ; the Kingdom of Heaven, and of Love, seems far away and all that can be seen is the great sea with its waves, the birds flying overhead like ideals that cannot be caught ; and all is silent as related to the great world of Rome, and the conflict between Heaven and Earth, that still goes on in the world of mankind. The student may well say, Where do I find myself ? What can I make of this strange Revelation of Jesus Christ with its glorious ideals, its signs and wonders, its Churches on earth, and its visions of Heaven ; its candlesticks and light, stars and a two-edged sword, things revealed and thoughts sealed up, trumpets and vials, dragons and beasts ; an awful conflict and a battle of Armageddon, the pit of Hell and the City of God coming down from heaven with its fourfold walls, its river of Life, tree of Life, rich fruits and leaves of healing. Where have men found themselves who have studied this strange book ?

Who can tell? Some say it is history, others say it is mystery; wise men have thought that a clue might be found that would explain its secrets; but, all serious God-fearing men have agreed that it is a wonderful book, worth studying, if for no other reason, it is a great Revelation of the Omnipotent Power of God; a strange and Infinite living Manifestation of the Lord Jesus Christ; an Eternal vision of the Work of the Holy Spirit; and, in some sense or other, Immutable Truth, in Causes, Processes, and Purposes, with a glorious end ever kept in view; the overthrow of evil by good, and the coming of the Kingdom of Heaven and the City of God where Christ has reigned through all ages. It cannot be said that scientific thinkers, and workers, have seriously tried to analyse and synthetise this book; it is not easy to find an inductive way into its mysteries; and, deductive thinkers have been compelled to confess, that it is not true wisdom to assert that they have been able to find a perfectly satisfactory theory of its contents.

Though all this is quite true, it is well to remember that the book has been unsealed; that, in a sense, it is a consummation and fulfilment of all the other books in the Bible. It is the series of visions of a great Seer with eyes made radiant by Divine Love; he is one who takes far-reaching views of God, Christ and Truth; in a sense, he might be conceived as having the residue of the Spirit; and, it might be said of him that he is not dead, he is still tarrying for the coming of his Lord and Saviour.

What may be suggested about the book is that it can be easily divided into four parts; these being the Saviour and His Churches; the Saviour as King in Heaven, as a psychical study; the Saviour as a Child born into this world of sin and sorrow, with the great conflict upon the earth between good and evil and the victory of Divine Grace; and, the end, is the coming of the Kingdom of Heaven, the City of the King and the King in His Glory. A few suggestions about each of these divisions may be found helpful for those who are interested in this study; they are invited to turn their thoughts in this direction; it is written, "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein: for the time is at hand."

The first division reveals the Saviour and Lord in His glory, as the First and the Last, as the Living Lord who

died for men, who is the Source of Eternal Life ; in truth, the Omnipotent, possessing the keys of hell and of death. The extent of the vision is to things seen in the past ; things which are in the present, and also things yet to come. The symbols of stars and candlesticks are explained as having reference to the Seven Churches to whom the Lord and Saviour sends messages. What the student requires to do with these messages to Churches is to study them in their order, and see whether it can be proved that they have spiritual correspondence with the related Ultimates of Being ; with the Beatitudes, as laws of the Kingdom ; with the Constitutional Principles of the Kingdom of Grace ; and, in this way, to discover if there is harmony and unity in spiritual thought in all these realms of Truth. The Churches are in the world ; and, what is more serious, the generations of the Earth are found in them ; but, it is also true, that, although the Church of Ephesus may not know it, Heaven, and the Omnipotent Lord of Heaven, is there also, and this is why it is as a candle giving light, and is blessed with a star that gives radiant light. Regeneration has taken place ; there is poverty of spirit among the members ; but the first glow of love is past ; thus the necessity of overcoming the world, of eating the fruit of the Tree of Life, and of realising the Paradise of God, as the Kingdom of Heaven.

The message to the Church in Smyrna is from the First and Last, the One who died and continues to live. Here the Ultimate of Life is recognised ; the Blessing of Comfort is given to those in trouble and sorrow ; the Principle of Incarnation in the Church is made manifest ; thus with faithfulness unto death there is the hope of the crown of Life and safety from what is said to be the second death.

The message to the Church in Pergamos is from the One who is in possession of the two-edged sword of the Spirit. Here the Ultimate of Being is Spirit ; the Blessing is meekness and teachableness in Spirit ; and the Principle in the Kingdom is that of Salvation. The symbolism here is peculiar ; it is in the realm of the Spirit that Satan dwells ; here the root of all that is selfish and self-asserting is found ; and this is the seat of idol worship. Those who are faithful and overcome Satan they will be greatly blessed, they will be nourished by the hidden manna ; they will receive a white stone, and a new name written upon it.

The message to the Church in Thyatira is from the

Son of God who hath His eyes like unto a flame of fire and His feet are like fine brass. Here the Ultimate Principle of Being is the Mind ; the Blessing is that of hungering after what is right ; and the Principle in the Kingdom, is, that of obtaining a Possession. The Possession may be summed up under the terms, charity, service, faith, patience and works ; but, this Church is not Perfect in these gifts. The Mind is a great mystery, who can know its depths, but there is a word of encouragement, hold fast till He comes and then power will be gained, and the morning star of hope.

The message to the Church in Sardis is from the One " that hath the seven spirits of God and the seven stars." Here the Ultimate Principle of Being is the Intellect with its manifold powers, so strong and so subtle for gaining related knowledge. The Blessing is that of being merciful and obtaining mercy ; and, the Principle in the Kingdom is that of obtaining Illumination. This is a strange Church of Christ ; it is branded as having the name of being alive, and it is almost dead ; the little life that remains is ready to die. What it requires is repentance, watchfulness, a right spirit to seek for truth, and to do what is merciful and right. Intellectualism, and self-assertion, are here compared with defiled garments ; and, to those who overcome by faith and truth, by self-denial, they shall be clothed in the white raiment of truth and their names will remain on the Book of Life.

The message to the Church in Philadelphia is from " the true, Holy One, who holds the key of David ; who opens and none shall shut, who shuts and none shall open." Here the Ultimate Principle of Being is the Moral Life. The Blessing is that of the pure in heart, who see the Face of God. The Principle in the Kingdom is that of Purification. To this Church there is an open door ; it is not strong ; but it has been faithful and dutiful ; because there has been patience, there will be help in the hour of trial, and those who overcome will become pillars in God's temple ; they will stay in His house ; they will get a new name, even the Name of God, of His City, and the new Name of Christ, the Saviour. This may be conceived to be the Moral nature of Christ, that of perfect manhood ; it is the ideal of restoration into the image of God.

The message to the Church in Laodicea, is from the Amen, the Faithful and True Witness, the Beginning of th

Creation of God." Here the Ultimate Principle of Being is Grace; the Blessing is that of the Peacemaker as the child of God; the Principle in the Kingdom is that of Dedication. The conception here is, that, Divine Grace is the bountiful Giver of all blessings from before Creation to the end of time; and, it is Grace that is the continuous faithful true witness to men that God is Gracious and Merciful toward mankind in all ages. The strange thought about this Church is its conspicuous lack of the spirit of grace and gratitude to God; its callousness. There is self-complacency in the thought, "I am rich, and have gotten riches, and have need of nothing"; whilst, in the sight of God, "the wretched one, is miserable and poor and blind and naked." This is a picture of self-conceit, blindness, and ignorance of spiritual truth, because, there standing outside the door of the Church, is the Lord, the Saviour, knocking, and waiting, for the door to be opened, so that He may get a welcome, and be admitted into the family and the fellowship of His saved ones. The picture here is not that of a true Christian Church but, rather that of an ethical society, or of moral reformers; they think they are already regnant in power, whilst in reality they are in bondage to the spirit of this world. The King is willing to give them regal power in Grace with Himself and with His Father; but, the desire to reign by gracious giving, in the Spirit of Christ, is not cherished by those who attend the rich and fashionable Church of Laodicea.

Here strange to say the Spirit of Science breaks in with the exclamation, stop, think, Is there not a Church omitted, Where is the eighth, the true Church of the Spirit of Christ? Can it be that the seventh Church has caused a total eclipse of the eighth one; or, is the eighth one in some mysterious way still enshrined in the womb of the seventh? What can Science mean by this strange interruption? Whoever during the Christian age has heard of an eighth Church? Why even the wisest of theologians have never suggested that there could be the omission of a Church that they had never heard of; and now, are they to go to the School of Science to learn lessons from the Book of Revelation? What the spirit of Science is suggesting may be expressed in this way. Where is the spiritual Church of Christ? Where is the Church of Holy Sacrifice, that most important Ultimate principle in the universe of Being? Where is the Blessed

Church of those who have been persecuted, reviled, and put to death, for the sake of Righteousness, and for the Name of Christ? Where is the Church of the Consecration; those who have been consecrated and twice blessed; because they have been in the Possession of the Kingdom; and they have possessed the Kingdom as their inheritance? Thanks to the Spirit of Science, there is matter for reflection and study here; but, it may be well to remember, that this Church did not require a special message to be sent to it; for the simple reason that it is in the presence of the King; it is in Heaven, and Heaven is in it. The members of this Church are enjoying the feast, they have the friendship and fellowship of their Saviour Lord, and they are in possession of all that the Saviour longed to give to the members of the Church at Laodicea.

This may be conceived to be the subject of the first division of the Book of Revelation; it may be said to be the Object-Subject because the study is that of the King of Grace, as the Head of the Church; and of that Church which is His mystical Body, at all stages of its development, and during its history in all the ages. The second division may be conceived as beginning with Chapter IV., where the seer looking heavenward sees a door standing open in heaven. It may be suggested that the conceptions of Science as relating to the spiritual Church of Christ, fit in here with this new psychological stage of development. It is not from the platform of Laodicea that the open door in heaven can be seen; it is more like the position of Stephen, the martyr, who even when being stoned to death looked up, and saw heaven open, the glory of God, and Jesus standing at God's right hand. The seer hears a voice like that of a trumpet; he receives an invitation to ascend; and, in the Spirit he enters heaven, as in a vision. In the first division the Lord Jesus Christ is thought upon as viewed from the standpoint of earth; thus the vision is that of the Omnipotent as becoming potential power in Grace in the Church. In this division the aspect of thought may be conceived as that of the Infinite, as related to God and Heaven; it is that of man as trying to transcend the finite; in the Spirit, he is in heaven; but, heaven is still as limited space; and, those who inherit Heaven are dealing with matters that are in their nature finite. This psychological world is one of the strangest and most mysterious that man ca

study ; at one time it is attempting to think what the Mind of God can be like ; at another, it is thinking upon the Mind of Christ, as like the Mind of God ; again, it is the mystery of the Mind of the man that is thinking ; and, in this way the thinker is thrown back upon the Spirit of Christ, the true and real worker in the universe, in Man, and in Mankind. The great mystery is the work of the Holy Spirit in Creation, and in Regeneration ; and, the great wonder that is dawning upon men, through Science, is, that man is gifted with power to follow in the footprints of the Spirit of Truth ; to transcend what is earthly and sensuous ; and, ~~in~~, and by, the Spirit, to see, hear, and understand what is done in Heaven. But pure realists will be inclined to say this is all ideal and imaginary ; men do not possess such powers ; they are of the earth and earthly, and thus it is impossible for them to see or enter, Heaven. Here Science is inclined to lift the finger, and shake the head, and utter a word of warning, saying, Do not be so positive that man is only earthly ; the very fact that he sees, perceives, conceives, thinks and reasons, proves, to a demonstration, that he is more than physical ; he is psychical also, and, is endowed with Spirit and Mind ; and, as matter of fact, though he may not know it, he is a god that can reason about related thoughts ; apprehend what is meant by order and law ; and, do what he will, he is compelled to recognise that where law reigns, there must be a Lawgiver and a Judge. The difficulty that Science meets with is not as related to order and law ; it is that men are so perverted and darkened in their minds ; so ignorant as to what order and law mean ; and so ready to give a judgment upon what they do not really understand. Heaven is not an abstraction, or an ideal only ; it is the real fact behind all related facts ; and, what is earthly, as not defined by Science, in terms of order and law, is matter of opinion and of theory. It is because Science has, so to speak, dissolved the physical world into thoughts of order and law, that the light of truth shines in the realms of Force and Life ; when Science attains the same mastery, and knowledge in the psychical world of Spirit and Mind, then, it may be fully expected that the mists and the darkness will vanish away from this world of truth in the same way.

The vision of Heaven, as a place, is not only sublime, it is a Revelation of the Infinite, as the Lord God, the

Almighty, the ever-Existent. There is a Throne, and there is One sitting upon it, glorious beyond expression; there are twenty-four thrones with elders sitting upon them; there are seven lamps that give light; there are four living creatures full of eyes, with defined appearances; and, all these give glory, honour and thanks, to the One that sits upon the throne, the Creator of all things. What the vision teaches is that worship and adoration is due to God, the Infinite; and, all that becomes finite, should ascribe worthiness, glory, honour and Power to Him, because He is the Creator.

This second Revelation brings in the thought of the Glory of the Lamb of God in Heaven, as sitting upon the Throne holding a Book full of writing, sealed with seven seals, and, there is no one in Heaven, or on the Earth, found worthy to open the Book and loose the seals. Here the limitations of all creatures are made known; the seer is anxious to know what the Book contains; he says he wept much, because "no one was found worthy to open the Book." The Revelation that follows is that of the Lamb, as though it had been slain, with "seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth. And He came and He taketh it out of the right hand of Him that sat on the Throne." A new song is sung in Heaven, the Lamb is said to be worthy to receive power, riches, wisdom, might, honour, glory and blessing; the whole creation renders to the Almighty, and unto the Lamb, blessing, honour, glory and dominion for ever and ever. "And the four living creatures said Amen. And the elders fell down and worshipped."

Here it is well to remember that in the first division there is revealed the order of development, as related to the Kingdom, the Church, and its relations to the earth and those who are being saved. The second division follows the Law of Recurrence; there is a summation of all the past in Creation and the Omnipotent Creator; and, of the New Creation in Christ, the Lamb of God, who reigns in Heaven and over the whole Creation. By the Almighty Power of God there is Creation, and by the Lamb, the Christ, there is revealed the Spiritual Infinite Life; what follows at the opening of the Seals may be conceived as Processes in history; the means to be used for justice, judgment, and the redemption of the fallen children of men. The means of

salvation are not what men expect ; they are the revelations from the Book of Destiny, and they take strange forms which men do not understand. For example when the first seal was opened, what was seen was a white horse, a rider with a bow, a crown upon his head, and his mission is that of conquering and to conquer. This may be understood as the messenger carrying to mankind the Gospel of Peace and Good-will as the means of blessing to mankind. When the second seal was opened there appeared a red horse, and a rider with a great sword, who had power to take away peace and bring upon men the ravages of war. When the third seal was opened there appeared a black horse ; and, the rider, with a balance in his hand, brought to men the awful curse of famine. The opening of the fourth seal brought forth a pale horse, his rider was Death, and following after him came Hades, the power that follows death. These monsters are frightful in their powers of destruction ; they kill with the sword, they destroy by famine, they conquer by death, and they leave behind them a desert and wild beasts. This is the vision of the destruction wrought by men when they reject the Mission of Peace, Mercy, Grace and Divine Love ; and 'waste their powers on war, hatred, ambition and destruction.

With the opening of the fifth seal there is change ; the martyred souls of those who died for the Truth of the Word of God are seen as beneath the altar of Sacrifice ; they are praying for justice and judgment upon the powers of evil ; each one receives a white robe of peace and purity, and they are asked to be patient, and rest, until the purposes of God are fulfilled. With the opening of the sixth seal there is a day of judgment upon the ungodly, and, in their terror they cannot stand in the presence of God, but pray that they may be covered from the Face of God, and the Wrath of the Lamb. Here a vision of the success of the Gospel Mission is given ; of the sealing unto eternal life of 144,000 of the tribes of Israel ; and, after that, there was the revelation of so many that they could not be numbered, out of all nations, wearing white robes, with palms in their hands who ascribe unto God and the Lamb the glory of their Salvation. With the opening of the seventh seal, there is a pause, and " Silence in Heaven." There is the sounding of seven trumpets with many forms of judgments which fall upon mankind. There is the coming of the strong angel with the little book, the

reception of it, with the promise that its contents are to be published among many nations. These things are followed by the measuring of the Temple of God, the prophesying of the two witnesses ; their power, death, resurrection and ascension. This division closes with the fall of the kingdom that is earthly, and the coming of the Kingdom of Christ. With this great event there are thanks and praise given to Almighty God by His creatures, and there is revealed the open Temple of God in Heaven, with the Ark of the Covenant, as bringing to mind the Mosaic dispensation and the laws of God.

Here it may be suggested that the first division is analogous with the Generations in Genesis ; with the Omnipotence of God in Creation, with Regeneration and Incarnation, as fulfilled in Christ, the Saviour, the First and the Last. In the second division, the line of thought has been conceived to be psychical ; it speaks of the Infinite Spirit and all that the Spirit of Truth reveals about Heaven. The truth about this division, when translated into human common-sense thought, is, that if men are to think about Heaven, it requires to be done in terms of Salvation, and of a Possession given to men. It is what the Spirit of Christ reveals as to the inexplicable difficulties of carrying on the Process of Salvation ; because, men are so earthly in their ideas, and so terribly perverted in their ways, that only by terrible judgments, which they bring upon themselves, can they be brought to see that Salvation means being saved from disobedience and lawlessness ; and, only through meekness and Grace, Love and Obedience, can they be saved from the penalties that follow, as a natural consequence, through estrangement from God. To be taught this lesson is to be saved from sin, and, it is to enter into a heavenly Possession. If these conceptions are true as psychical and spiritual, then the thinker can transcend the forms of thought that are symbolical and mystical ; and, by analogy, he can apply them to all stages of psychical development ; to the story of the nation and kingdom of Israel ; to the individual Mind of man as sub-conscious spiritually ; and, to mankind as a whole. It ought not to be forgotten that here the generations of Heaven and Earth are being fulfilled upon a great scale ; the antipathy of good and evil, Grace and sin, is persistent ; and, all this is an ideal conception of all that is involved in the Generations of Noah, and of his sons,

This method of interpretation may appear strange to those who limit their thoughts to the Revelation, and to its fulfilment in the history of the Christian age. What is aimed at here, is not to deny or limit, that interpretation, which may well be included in this attempt to try to discover the laws, which are in their nature universal. The thought is not that the finite mind of man can comprehend the Infinite Mind of the Spirit of God ; it is trying, by the scientific method of this age, to translate the symbolical and mystical revelation of the first century, into the practical method of thought of the twentieth century. This explanation may be found useful in expressing a few thoughts upon the third division of the book, beginning with the twelfth Chapter ; and, in trying to understand what the Seer of the visions had in view when in the days of the Roman Empire the Powers of this World had achieved their greatest success. It is quite true that the Greeks had achieved great worldly wisdom ; and, the Romans had attained high conceptions of legislation, government and law ; but, in the light of the Truth as it is in Christ, it must be confessed, that the Greeks had not gained the knowledge of all that is involved in the light of Grace and Sacrifice ; and, the Romans were, in thought, word, and deed, impure and idolatrous ; and, in this sense, what they required was the Illumination of Truth that comes from Heaven ; and that purity, and Purification of heart and soul, that is required to see the face of God, to know His Laws ; and, the will and ability to obey them. The fulness of the times had come upon men in two ways ; the first being, in the revelation of the power, wisdom, glory and greatness of the Adamic man, as related to his possession of the Earth, as his inheritance ; the second in the Advent of the Lord Jesus Christ, the Saviour, the Son of God, who became Man, so that He might bring to men the Kingdom of Heaven. By signs, symbols and mystical teaching, the great conflict, between Heaven and Earth, good and evil, grace and sin, and, in what way Christ gains the victory over the powers of evil, are revealed ; and, in the third division of the Book, all this is portrayed in vivid symbolism which requires prayerful consideration.

It is with this third division of the Book that there is analogy with the third division of the Bible that begins with the Generations in Genesis, and ends in the Advent of Christ and the four Gospels. The thought to be remembered

here is, that the student, in a mystical sense, but truly spiritual, as to fact, is going to gaze into the world of the Eternal, and he is going to get glimpses of the thoughts, the purposes of God, during time as found in history. At this stage of development the thinker, it is assumed, knows that God reigns in Heaven and on the earth among men; thus he is prepared to have faith in God, that all is well even in the midst of the darkness; that there is hope for the future; and that the power, patience and wisdom of God is such, that the end must be for the Glory of God and the good of mankind. What men require is Illumination in, and by, the Holy Spirit; and, with light and law, there should come Purification and the Vision of the Truth as it is in Christ. The mystery of Time and of Grace, as arising out of Eternity, is revealed under such forms of thought as these; the Incarnation of Christ, as the Son of a Woman; thus He became Man for the Salvation of Mankind from sin. With this thought, in the shadow of the darkness, that there is in Creation a malignant power working for evil known as the Devil, the power of evil, Satan, the enemy of God and Man, and the Serpent, as representing cunning, guile, and the prompter to lead men into sin. There is the suggestion of war in heaven, before the fall of man, on earth; but as this event is not historic, not found in time, or history, it tends to teach men that the dualism of Good and evil, Light and darkness, exists in the very nature of what is Eternal; that is to say the All-Wise God foreknows all that is in good and in evil. When a man confesses belief in this truth, he may be said to be poor in Spirit; and, he has taken the first step toward Heaven, by Regeneration.

The mystery of the beast that is seen rising out of the Sea possessing powers and great authority, as derived from the dragon, may be conceived to be the psychical power that dwells in the fleshly, carnal, ambitious, worldly mind; the Dragon is thought of, as possessing the air, as cast out of Heaven; and thus, his enmity to Christ, and all that is good. The beast rules over the desires, the passions, the ambitious schemes of men; and, in this way the Dragon delegates power to the Beast, out of the sea, and, to that other beast that arises out of the earth. What may be inferred upon from this combination, these allied powers of evil, is, that they wield tremendous power; and, if men would know what these mean as a name, or as the number of a man, the

answer will be found in number 666, that is, in the geometrical progression of all that is in man as physical, psychical and intellectual; the power, and the perversion of power, is tremendous; and, it is a strange thought to contemplate that all this may be summed up in devil, in man, and in mankind. This is the mystery of the bondage and thralldom of men under the powers of evil, and, what is plain, only the Lord Jesus Christ could break these chains, cast out these devils, become incarnate in man, and thus give him comfort and strength.

To see beyond all these powers of evil, is to look away from self and all evil powers and fix the gaze upon the Lamb of God in His glory in heaven; this is the vision of truth granted to the penitent sinner now meek and teachable; it means Salvation; it is the reward of Patience, obedience, blessing in life, death, and the hereafter; it is resting from labour and attaining to the Life Eternal. It is more than Salvation, it is a prophetic vision of the judgment upon evil, and the reaping of the harvest that is bound to follow; the coming of life, as good or bad, and the fruits of the vine, as true or false; it is entering into Possession of all that has been promised to those who love and obey Christ, and it is the harvest of pains and penalties to those who have done evil, have not repented of their sins, and have not hungered and thirsted after righteousness and Godlikeness in Christ.

Those who are redeemed and enter into Possession of all that is involved in Christ for their salvation, require the great gift of Illumination and, the process of Purification; for the first, there is the vision of the saved in the past; the Song of Moses and the Lamb; the knowledge of the marvellous works of Almighty God, and of all that is due to the glory of His Name. With the work of Purification there is mystery; this is the work of the Holy Spirit; it is carried out under conditions as of smoke, and inability to see the face of God. Thus there enters into the question of Purification, that of justice and judgment, punishments; the doom upon evil; the long conflict between good and evil; but the end is the downfall of Babel confusion. The glory of the earthly passes away; there is not only a great spiritual earthquake, there is a consummation of all the past, and a Voice is heard saying, out of the Temple of God, "It is done."

The student will at this point pause, think, and ask the

question, What does the fourth division of this Book mean ? Where is the student in his studies ; and, where is he to look for the new Heaven and Earth and the descent of the City of God ? He turns his thoughts back into the past and what he sees is Abraham leaving Ur of the Chaldees and going forth, in the Spirit of Faith, to inherit a better country ; and, at the same time, he is looking for a City with strong foundations, the Builder of it being God, the Omnipotent and the Omniscient. He thinks upon Moses and Pisgah, David and the City, Solomon and the Temple of Peace ; and what he discovers is that he is looking upon a great panorama of wonderful pictures, images, types, ideals and conceptions ; the vision ends in Babylon and Persia. The Hope cherished by Israel failed because the people were psychical but not spiritual ; they were gross idolaters and not worshippers of the true God. He thinks upon the Restoration, Ezra, Nehemiah, the restored Temple, the Jews, and their earthly conceptions of what the Kingdom of Heaven upon the Earth, and the City of God mean ; and, when the Ideal, the True, the Real, becomes Incarnate in their midst, they reject the King, Kingdom and City ; they say we have no king but Cæsar and his ideals ; and, in Patience, we are looking for, and expecting, that all the nations of the earth shall be subdued and serve Judah and Israel. The result was the Fall of Jerusalem and the Scattering of the Jews, as subject to all nations ; and, to this day, this is their unhappy position. The fourth division of this Book presents the spiritual reality, the Consummation and fulfilment of the past ; they were only stages in the journey, keeping Faith, Hope, and Patience alive in the earth ; in the first age God showed His Omnipotence by Regeneration and Incarnation ; in the second age He showed in Israel the Infinity of His wisdom, in Salvation and an earthly Possession ; in the third age there came the Revelation of the Eternal Son of God, Illumination and Purification ; and, what is expected in this fourth age of the world's history is the fulfilling of the Immutable Purpose of God, by His Spirit, by the way of Dedication and Consecration. This is the vision of Truth ; it is the saved, realising the fact that the glory is not theirs ; but, that Salvation, glory, honour and power, are to be ascribed to the Lord our God. Again the voice is saying, " Praise our God, all ye His Servants, and ye that fear Him, both small and great, Alleluia ; for the Lord God Omnipotent

reigneth." Heaven and Earth are no longer in the condition of divorce, anti-pathetic, and in a state of war. "Blessed are they which are called unto the Marriage Supper of the Lamb." . . . "These are the true sayings of God." "Blessed are the poor in spirit," those who are able to receive the great revelation of Truth; theirs is the Kingdom; and, they are the regenerate who live in God, and God lives in them, under all the mutable changes of existence.

The second vision of Truth is the open Heaven, the White Horse of Peace, the Rider, "the Faithful and True," "the Word of God," the "King of Kings, and Lord of Lords." This is God Incarnate, the Life, the Conqueror of sin, Death and Hades, the Omnipotent in Power. Those who live in Him attain to the first resurrection; on them the second death has no power; they shall be priests and reign with their Saviour and King for one thousand years, an age of time.

The third vision speaks of the Throne of judgment; the living; the Books of judgment and of Life; and, the reward bestowed upon the faithful; the meek and lowly, the teachable, those who through the Patience of the Spirit of Christ, have attained to Salvation and have had their names inscribed in the Book of Life.

The fourth vision is that of the new Heaven and Earth, the new Creation in Christ, the work of the Spirit of God. This is where all men are righteous, in Christ the Righteous; in Him they are endowed with the spirit of holiness; and, He is the Inheritance of God, into which they enter as their promised Possession.

The fifth vision is that of the descending Holy City, coming down from Heaven, like a bride adorned with the light of Truth. This is the Spirit of Illumination, of knowledge, order and law, and all these blessings have come to men by the Spirit of Mercy; they have been forgiven their sins and iniquities; they are no longer carnal and earthly, and it is, as converted, spiritual followers of Christ, that they dwell with God and are His people. They are comforted and free from sorrow and pain; the former things have passed away, and all things are made new; these thoughts are true and they are faithful; they are the words of the Infinite and the Eternal; the Lord over all forms of power; all conceptions in space; all relations in time; and, of all mutations in the spiritual world.

The sixth vision is that of the Glory of God in the Holy

City, as revealed by its descent from Heaven to Earth for Illumination and Purification ; for order and law ; for the restoration of Mankind for the coming of the Man, the Son of God ; for the moral nature of every saved man ; and for the moral regeneration and manifestation of manhood among all men on the face of the Earth. The ideal here is not man, in the image of Adam, as created, or as fallen ; it is of the development of man, as man, in the image of Christ, by Divine Grace in Love ; it is not what ethical men have attempted to build up in their own souls, as moral and right ; it is all that Christ is, as Man morally, in the sight of God and of moral law. It is not the City of God as four-square ; it is the mystical three sides of a square, of which it can be said, that each wall under law, is a Square in itself.

The seventh vision is the Revelation of what is within the City as expressed in Power and Life Germinal in God ; the River of Life and the Tree of Life, as Life psychical and Moral ; the Fruits of Life as the work of the Spirit of Life, in twelve kinds of fruits ; and the leaves of the Tree possess healing power. All this means Divine Grace ; it is the Dedication of the Life of Heaven for the Restoration of Mankind ; it is the saved as dedicated to the service and worship of Christ in the Spirit of Peace, as the Children of God. It is not only Illumination, it is Power and Life regnant for ever. These words are to be trusted as reliable ; they are the fulfilment of all prophetic ideals. The Blessed One is coming again soon ; and all those who lay to heart the promises in the Word, will receive blessing.

The eighth vision is a word of encouragement, and of warning ; those who follow the Lord Jesus Christ are to continue to worship the true God in spirit and in truth ; they are to become pure and holy in life ; they are to be consecrated for service so that they may have a right to eat of the Tree of Life, and enter the City. This is a testimony for all Churches of Christ given to them by Him who is the Root and the Offspring of David, the bright, the Morning Star ; and, it is also a special invitation from the Spirit of Christ, and the bride, who say, " Come. And he that heareth let him say, Come. And he that is athirst, let him come ; he that will let him take the water of Life freely." " He which testifieth these things saith, Yea : I come quickly. Amen. Come, Lord Jesus. The Grace of the Lord Jesus Christ, be with you all. Amen."

CHAPTER V.

SURVEY OF THE CITY BY FAITH AND SCIENCE.

What has been suggested in this study is, that students, who have the spiritual mind, will find light and blessing, in their attempts to see the City of God in its descent from Heaven. As might be expected the results will not be identical with that of the Seer in Patmos ; his attitude is that of a spiritual onlooker of past, present, and future, at the very end of the Age that could be summed up as Intellectual, Moral and Spiritual. The Man, the King, the Kingdom of Heaven, had been revealed, in the Advent of the Christ, in the spiritual world ; and, what may be conceived as the Age of the Spirit of Christ, and of Truth, as being involved in Mankind. This Revelation may be thought upon as germinal of the new Age ; it is like unto a Spiritual Genesis ; a spiritual development into a nation and Kingdom of Heaven ; the end being the vision of the City, where the King is regnant in His Glory. The vision is also a prevision of future glory and of realisation. It is another version of the Faith, the Migration, and, the Possession of the Promises given to Abraham. That of Abraham is the Natural and the psychical ; that of Christ, the Spirit, and the Church, as Spiritual. The two ages are not only analogical ; they are similar, at different stages of development. If the Age of Israel is compared with the Christian Age, with their problems of development ; their conflicts with the powers of evil ; their apparent failures to attain their ideals ; there is similarity, and what is important in both ages is that Faith and Hope survive ; and, there is the Patient waiting for the fulfilment of all Promises. The question for students to study now, in the light of the past, is not the City of Salem ; Jebus ; the City of David and Solomon ; or, the City of the King, as seen in Patmos ; it is what the City means, in the light of Science, Law, and Spiritual Religion. The New Testament is the prophetic Revelation of the Christian Age. It is an interesting study to think upon Gospels and Epistles, as Forms, as Germinal ; then there follows the long period of what may be termed

the psychical division, as related to Gnosticism and Manichaeism ; the Church as family, society, nation and Empire ; the dawnings of Intellectualism and Moralism ; and last, but not least, the conflict that has taken place between the Spirit of Science and that of Theology.

What may be safely assumed here is that the City is not physical as Jerusalem, Rome, London, or New York ; it is not psychical as subjective in man, or as revealed in Israel ; it is not Intellectual or Moral as in Greece, Rome or Judea ; it is not a mystical vision as seen in a Church, or in Patmos ; and yet, it may be in a sense, the fulfilment of all these, as becoming known to men in terms of Faith and Science ; as belief in God and Heaven ; and, as defined in order and Divine Law. Take a kingdom of earth as an analogy ; the city where the King reigns is not everywhere ; in all parts of the kingdom ; yet law reigns throughout the kingdom ; it is not in men, buildings, or in parliament, though these are all subject to law ; it is not in the administrators, or even in the king, because they are all governed by law ; it is not even in laws on the statute book, or as penal ; the real City, and Lord, is the Lawgiver, and those Laws which are in their nature, Omnipotent, Infinite, Eternal, and Immutable. As with the State so with the Church it is not buildings, or ritual ; it is not priests and Sacraments ; it is not Episcopacy or Independency ; Calvinism or Arminianism ; it is the Divine Spirit ; the heavenly Laws ; the Divine Processes and Purposes ; it is the Kingdom of Heaven and the Spiritual laws that are universal. This is where Faith and Science are leading men ; it is to see the Invisible, and, to belief in God, and Heaven, as Being ; and, it is to see, know, understand, and correlate all forms of truth as methods of Becoming.

It is not difficult to understand that Faith and Science are compatible, that they are not antagonistic or mutually repulsive. Rather, if the right standpoint of thought is found, they form a harmonious whole. Faith apprehends the necessity of reason and Science ; and Science discovers that, without Faith, harmony and unity cannot be found. In the past these two powers have been, to a large extent, kept separate and apart ; thus Theology built up a world of thought that rested upon Faith in God and a Divine Revelation of Truth ; whilst, philosophy, as rational, built upon experience and deductive reasoning. It is not right to

blame Science as the aggressor in past disputes ; because, what pure Science aims at is not theorising, or denying what Faith reveals ; it is the discovery of order and law in the universe. It is beginning at the opposite extreme of thought, from Revelation, to find out How God thinks and works in Creation. As expressed by a scientific thinker, what he kept in view in his studies was to try to follow in the footsteps of God and to think His thoughts after Him ; this is right and reasonable ; it is living Faith, and it is true Science. The trouble with Theologians has been that they laid stress upon the revealed Word of God, and did not study earnestly God's method of working and revealing His Mind in Nature, Man and Mankind. This stage of development may be compared to childhood and early manhood ; it is subjection to forms and rules ; to authority, ritual, and ceremonies ; it is failure to utilise to the full, the power of the Intellect by which there is gained scientific knowledge and divine illumination. The extreme, on the other side, not of pure science, radiant in the light of truth, but, from honest thoughtful students of Nature, from the earthward side, came to be summed up in the discoveries, the thoughts, the theories, of such men as Professor Tyndal, Huxley, Darwin, and the far-reaching philosophy of Herbert Spencer. They, it may be said, were awakened to the stage of manhood ; to the right use of the Intellect in the study of Nature ; but, in their liberty, they aspired to the knowledge of the earthly, and neglected what was from Heaven and heavenly ; and thus, it was little wonder that the opposing parties could not agree. What Tyndal required was to get rid of unbelief, and see that all Power is from God the Omnipotent. What Huxley required was to cherish faith and hope, and, to reject the agnostic spirit. What Darwin, with his own patient, earnest spirit of enquiry, might have discerned, was, that he was himself being guided by the Divine Spirit of Truth to understand the method of the work of the Spirit, as Divine wisdom. And, as for Herbert Spencer, with all the knowledge he possessed, it is strange that he should have failed to see that many philosophies in the past had reached the same end, the Unknowable. These wise and good men, it can be seen, started as it were from earth to reach heaven ; they failed to see the ladder of Faith, and the angels ; thus the failure to see Heaven open ; how the Unknowable becomes know-

able ; how Law guides men to the Lawgiver in time ; how agnosticism is blindness heavenward, as related to the Life Eternal ; and, how the spirit of unbelief fails to discover, in all forms of Power, the Omnipotent.

These men, and many others, were the prophets of the new age ; and, what can be seen, and understood to-day is, that they have not only been great teachers in science and philosophy ; they have brought with them the light of a new day of Illumination. They have led men back, not only to the method of inductive study ; they have reached Ultimate ideals of thought ; they have, through order and law, brought men face to face with the Lawgiver ; they have seen the Invisible, as Ultimate Being. What Faith in the Ultimate really means, from this standpoint, is, that they have seen their own limitations as creatures ; and, in what sense Divine Laws are limitations. In thus thinking upon God as First Cause, as Being, as Beginning, as the Ultimate, there is nothing contrary to reason ; the Fact Exists ; the Person cannot be defined ; and, the faculty possessed by man to recognise the Fact is Faith ; it is believing in what cannot be denied ; and, to deny the Fact, is contrary to, and an outrage upon, reason. In plain words, for the study of the Universe and Law, a Cause is required ; and, if the effects are forms and thoughts, knowledge and Law, Grace and Sacrifice, then, the effects require to be studied in the order they have been made known by Revelation, history, or by Science. What men ought to realise, as bearing upon this subject, is that they are endowed with power as limited by law ; they are finite creatures as related to space ; they are subject to order and law in time ; and, under their present conditions they are mutable and do not comprehend what the Immutable means. All this is involved in the revealed, genetical days of Creation ; the first day reveals God the Omnipotent ; the second day reveals the Heaven, Christ, the First-born, the Son, the Infinite ; the third day reveals the Spirit of Christ, the Worker in Eternity and Time ; and the fourth day gives the manifestation of the Work of the Spirit in Creation. The following days are taken up with what is involved in Creation, and with what the creatures will become in the future. There is an order of development in the series of days ; they teach definite truths that are in their nature universal ; and, the question for rational men, in the image

of God, is, in what way they will be able to interpret this revelation, and discover, the work of the Spirit of God in Creation.

The ideal of Faith, is God, the Lawgiver ; the ideal of the scientific thinker is to discover definite order in all relations of truth, as Law ; and, as correlated with Order, Law, as related to persons. The Intellect deals with relations of truth, and the way that leads to Illumination. The Moral Life, as personal, studies relations of thought as related to persons ; thus, what is involved in the moral world, is God, Law, Duty, Obedience, Life as conformity to Law, with this result, How to find God, as the Source of Law ; How to become pure of heart, and thus through Purification see the Face of God as expressed in, and known by, Law. The wise Preacher expresses the summation of all his thinking in these words : " Fear God and keep His Commandments ; for this is the whole duty of man." In other words, if a man would attain to manhood, the way to do so is by Faith, in the fear of God's Love ; and, by living in harmony with all the Laws of God. What the Preacher kept in view was the Moral world of thought and action as limited by the Age in which he lived ; what modern thinkers have to study and keep in view is the Christian Revelation of Grace and Sacrifice, in the Lord Jesus Christ, and all that can be known as related to order and Law, as the Summation of the Age that is passing away. As fully explained, the results of modern thought, as derived from Experience, Philosophy, Science and Religion, are, that the Kingdom of Heaven can be summed up in eight realms of Truth ; these being all inclusive, and known as Force or Energy, Life, Spirit, Mind-Life, Intellect, Moral-Life, Grace and Sacrifice. Further, that these require to be studied as four worlds of thought ; in which a Power Principle, is united to a Life Principle, and, as thus correlated, they form the worlds Physical, Psychical, Moral and Spiritual.

Here it is only necessary to state that the physical world as constituted by Force and Life, requires to be studied separately. That of Force and Matter, by experience, by chemistry, by spectrum analysis and by physics ; the result being the conservation of Energy in one power, named Force, which actually exists ; and, as Being, is conceived as the Cause of all physical effects as demonstrated by scientific workers. Life, as the root thought of all that is living

physically, as the Ultimate Cause of all forms of life, requires to be studied in the light of Science, by the sciences of Biology, Anatomy, Comparative Anatomy and Physiology. Here also Science has been wonderfully successful in its efforts ; the world is reduced to definite order, and as subject to Laws that are physical ; as a Kingdom there reigns in it, analogically, a king and queen ; the king being Force, and the queen Eve, Life, the mother of the living. What has to be remembered in connection with these Causes, as Being, is, that they can be compared with Omnipotence and Eternal Life ; and, what Science knows about them is not Being, but Becoming, relations of sensations, thoughts, orders and Laws ; they reign in this kingdom, realm and world, as Causes, Processes, Purposes and Ends ; and, what Science declares is, that ideally, and truly, the constitution, is not that of anarchy, but, of constitutional Laws, and of universal harmony and unity. The question of anarchy does arise, with pain and disease, as studied by pathology, but such effects are said to be abnormal, they follow transgressions of law ; and, it is because men are ignorant, do not know or obey, law, that they suffer pain and become subject to disease and death.

When the student enters upon the study of the Psychological world he requires to keep in view that he has been, as related to the Physical world, following the Law of Development ; he has now to think upon what is named the Law of Recurrence, which means that all the knowledge gained about the physical world has to be carried forward into this new world, as a summation of all the past. This is not done consciously in details, but as stored in memory ; the forms as acquired exist ; there is a bodily form, and, it is into this, that the Spirit with the power to know ; and the Mind, as a new form of life, enters, and begins the work of conception, by images, sensations, thoughts and ideas. Here again there are two realms of Being ; Spirit and Mind-Life ; and, united they form the psychological world of thought, as comparable with, but distinct from, the world physical. To follow intelligently this Recurrence, and all that is involved in it, is to study the human body with all its organs and functions, and particularly the nervous system and the organs of the special senses, because it is by this means that science discovers in what way the Spirit operates to gain knowledge of sensations by the special senses ; in what way

sensations become perceptions, images, thoughts, ideas ; and, how they are received by, and conceived in, the Mind, as living concepts, as germinal, as organic, as a spiritual body. Here again the Law of Development has to be carefully studied as to acquirements of knowledge ; how thoughts can be compared ; how they are related and correlated ; and how, in a semi-conscious way, a new world of thought is organised and built up. A deeply interesting thought arises in connection with this study ; it takes this form : seeing that man is semi-conscious as to the means of gaining knowledge, and altogether unconscious as to the life, and the organic development of the Mind and Memory ; then it is truly a new creation, as apart from the physical body. The question may be asked who then is the true and real creator, and actor, in this creation, by order and law, in physical body, and, in psychical Mind, as organisations ? The only reply possible must be, that it is the Spirit of God, that begins, continues, and fulfils, these marvellous creations in body and in Mind. Here the creature man, if he has been trained to think, will perceive the wisdom of God, and, will try to express his thanks and praise to God, for this revelation of truth ; because, here he gets the vision of the face of God, as creating his own body and Mind ; that is to say, he knows he is not the creator of either ; he did not originate, conceive, or know, the order of development ; and, to this day, even scientific men are not a little puzzled about the biology, the anatomy, the problems of digestion and chemical changes, the pathological conditions of disease, and in what way health is restored. If this must be admitted, to a large extent, as to the physical body, then, as psychologists know, the mystery is far greater as related to the Mind-Life and body, as organised ; because, it is doubtful if the biology and development of the Mind-Life could be explained in scientific order. It would be very difficult, if not impossible, to explain, in full detail, the anatomy of the Mind ; and, as for its physiology, or pathology, there are not many who would attempt to explain what is involved in its health, its aberrations, or its insanity. Science has attained to much valuable knowledge ; but, as related to the Mind-Life, its organisation, order and laws, it is well to know that psychologists have only been spying out the good land of the Spirit and Mind ; and it cannot be said that they are prepared to enter in, to conquer, and take possession, of

this promised land. But this is a problem for every man, not for psychologists only ; it is a practical question, for the simple reason that every student of his own Mind-Life, is really trying to discover, and know, his spiritual nature ; how it is created, developed, kept in order and made subject to law. The student must not be discouraged, if in his enquiries he discovers that his own promised land is in possession of enemies, who are idolaters ; who hate the light of truth and love darkness ; and, who will do their utmost to prevent Truth and Science, Love and true Religion, taking possession of what they maintain is their inheritance by hereditary right. The difficult problem, for Truth and Science, to solve is, that these spiritual Canaanites have no righteous claim to this possession ; they have forfeited all right and claims ; it is subject to the Lord of Gracious Love, its Creator ; and, if by Love, Grace, and many precious Promises, it is bestowed upon the Regenerate and the Redeemed ; it is all the more wonderful that what man lost by disobedience is by Divine Grace given to him again by the Incarnation of the Holy Spirit. These are problems that arise out of the study of the Spirit and Mind of Man, as related to ultimate principles of being ; and, it is here, strange to say, that the great mysteries of Nature, and of Grace, reflect light from Heaven, and suggest, that here men may receive a ray of light from the Spirit of Christ, because the true Worker, and Revealer, is the Holy Spirit, as throwing light upon the Mind of God, of Christ, of the Holy Spirit, and of the Mind of Man and Mankind.

) The mystery of the Mind of the Spirit of God can be said to be the Infinite and the Eternal ; it cannot be limited to Space or Time ; the Mind of man is limited to space and time ; it is a Creation and a Re-creation of the Holy Spirit. There are mysteries which men cannot solve, these being the Attributes, or Principles of Being, that exist in God ; there are also mysteries in man that cannot be solved ; these are the Principles that constitute his being ; but, there are also mysteries which man is meant to solve, these being the method of development that reveals the becoming, the order in which revelation takes place, and the laws which govern processes and purposes and carry them forward to their end. As to the insoluble mysteries, men do well to recognise, and believe in them ; they are objects of Faith:

as to soluble mysteries, God has given to man the Power of Intellect by which he can reason upon, and relate, thoughts, thus discovering order ; and the Moral Life by which he can define Law, and in so doing build up within himself a conscious world of thought, which may be conceived as a Moral body, or a cosmos, as subject to law. The Intellect, as a Power, is a Divine Gift which man possesses, to gain knowledge of what is right, true and good ; the Moral-Life is that form of Life which is personal and is correlated with persons ; and, what may be represented as its constitution is the relations of Moral Law as bearing upon what is lawful, right, true, good and just in the sight of God and man. The favourite pursuits of the Intellect are to find harmony, unity and order, in matters of Experience, of Philosophy, of Science and of Theology. The favourite studies of the Moral-Life are what men ought to be, think, do, and control, as subject to law in the personal life, in the family, in society, and, in the state. These are all conceived to be living and organic. There may be four realms in which Moral Law reigns ; but they are also thought upon as one world, because they are all subject to the same laws. The fundamental laws of the Moral-Life may be expressed under these names ; Love as the source of all law ; and, as the fulfilment of all law ; it is in this sense that Biology embraces all forms of life. The law of Love is all inclusive, because it is meant to apply to all moral creatures ; they are akin, thus they ought to love and be kind to one another. The laws of Love and Kindness, are in a true sense limitations ; they apply to persons ; but, to fulfil these laws men must be subject to, and ruled, by law ; thus the spirit of meekness, teachableness and obedience is conceived as under Moral Law ; it is the way by which men can attain knowledge, enjoy peace, freedom, equality and fraternity. All these laws are right in their nature ; they can be summed up in the Law of Righteousness. What follows from this fourfold development of moral character is conformity to the Law of Truth ; and the Sister Law to truth is goodness ; that is, God likeness. This is the Moral Ideal as applicable to a man, a family, society and to all mankind ; it begins with Love ; it is sustained and cherished by Love ; it blossoms forth in the works of Love as flower and fruit ; and, apart from sin, darkness and death, this is the Moral-Life that is Eternal Life.

The Intellectual and Moral-Life may be conceived as the way of Illumination and of Purification ; it is how men may come to know the thoughts and the Mind of God ; and become able to see His Face with joy and gladness. It is, to change the figure of thought, how men may attain to great treasures of Wealth ; and, at the same time enjoy perfect Health. What is suggested by such terms is, that the Intellect is the means by which wealth is seen, known, and realised. Apart from intellectual relations there are no values ; things have no values when there is no valuer ; sensations and thoughts are without value when not correlated with persons. Creatures without Intellectual powers cannot have any conscious scale of values ; only when the Intellect is used can men consider things, as related to values. This may seem of no importance, at the first glance, but it makes all the difference between barbarism and civilization. Where men err in their valuations is, when they place high values upon things ; value greatly education and training ; place too much value upon positions and incomes ; and do not realise that what is really valuable to a man is, what he is able to acquire by Faith and effort, in a rational way, as the summation of all the knowledge possessed. This is power, power to know, power to know true relations, as to values ; but, even all this knowledge fails, when the man only prizes all that he knows, and does not take time to study how all this knowledge is related to God and the Soul ; and, whether it is lost or saved. This is what lies at the root of that important question, " What will it profit a man if he gains the whole world and loses his soul ; or what will a man give in exchange for his soul ? " This is why the power of the Intellect is so very important ; it means not only power, power to acquire, and power to relate, and correlate all thoughts in their order ; it means that things thoughts, and true relations are means to an end ; and, that end is, divine, right, true, and good thoughts, that are in harmony with the Will of the Creator and Redeemer. Bring all this train of reasoning to a point, and what the thinker realises is, that through sin and error, the true and real treasures of life are forfeited ; they are not rightly appreciated. Man's real wealth is, all that he acquires, as true thought, as Divine Order, in perfect harmony with the Will of God. The thought here is that man is a builder ; he is attempting to build a house for himself, in which he may

dwell safely, and enjoy all the treasures he can gain in his lifetime ; but if he has made the serious mistake, and has not built upon a sound foundation, he has been building upon things and thoughts that are like sand ; and thus when the day of stress and trial comes, the structure will perish and the treasures of a life time will be lost. To change the form of thought from the Intellect and wealth, to the Moral-Life and health ; what the man has been cultivating is a tree of life, that is meant to live for ever ; all the powers of the earth and of the heavens have been given to him freely, so that the development might be in harmony with divine law, with this result, the environment has been poisonous ; the sap of life has been unhealthy ; the organic development has been marred by disease, microbes, and rottenness ; and thus, when the storm comes the tree falls and the end is death. What was involved in the germ of the tree was health, nurture, development, organization, flower and fruit ; but, the result is failure, because there were unhealthy conditions in the environment, and the laws of health and growth were not observed. The order of thought here is, that man is endowed with powers that are meant to acquire true wealth ; and, here the Intellect is the angel servant, given to him for this purpose ; the man has a duty, as subject to law ; and, it is all important, that he should live in harmony with divine law, so that he may acquire a world of thought for himself, which will, when fully developed, be found to reflect the image of God in righteousness, truth, goodness, grace and Divine Love.

Here it will be well for the student to pause, and consider where the Intellect and Science, Experience and Religion, lead the thinker. What science can see distinctly is that in this world there is duality ; that which is, and that which ought to be ; evil and good ; error and truth ; lawlessness and law ; earth and heaven ; an Adamic man by descent and creation, and, a Christ Man by the way of Regeneration. Throughout the ages these have been in a state of antipathy, and of opposition ; and the great problem studied by wise and thoughtful men has been, how these differences could be explained, and, in what way harmony and unity of thought, word, and action, could be discovered. History is the long record of attempts to find a way of reconciliation and peace ; and it must be confessed that, in the realm of Experience, no solution has been found ;

Philosophy has not discovered the way of Divine Wisdom ; Theology has reasoned much, and failed to find the way of Peace ; and now, Science has intervened, asking all these powers to unite in one spirit, to bring about a peaceful league, by following the inductive method of science, and by this means to discover Truth as against error ; Law as opposed to lawlessness ; Grace as contrary to selfishness and sin ; and, self-sacrifice for the good of others as compared with self-seeking. It can be said for Science that there has been marked success in the physical, and psychical, worlds of thought ; and, that in the moral world there is, at least, the hope, cherished, that a brighter day is dawning upon mankind. As bearing upon the world of Religion, the thought is not that the physical sciences can assist theology, or pure religion ; but, that the inductive method may be found helpful in reaching the true order, the Divine system of law, as the revealed Will of God, for the Regeneration and the Salvation of mankind. The conception that the fourth, the spiritual world, requires careful study on its own account, as of chief importance for mankind, has to be kept in view ; but, it is also worthy of consideration, that, in discovering the Laws of Grace and Sacrifice, it is quite possible that this may lead to the harmony and unity of all the Sciences. As the study of the Moral world, of relations and persons, leads to duality, to law and lawlessness, good and evil, truth and error ; so the study of the world of Grace and Sacrifice, as the realm of Divine Grace and Love, to save, and to restore, what is wrong, what is lawless, will prove to be the highest known Revelation of God to mankind ; not only revealing to men His Love, righteousness, truth, goodness, and justice ; but, also, in a marvellous manner, in what way He has, by Dedication, given Himself, in Christ, to save the sinful ; and, by the way of Consecration taken upon Himself the penalties due to sin, so that the saved may dedicate, and consecrate themselves to the service of God.

The special thought to keep in view when entering upon this all-important study is, that history has demonstrated under many conditions, forms, philosophies and religions, that man cannot save himself from the consequences of sin. It is well to study the beautiful, the true and the good ; it is quite right to reason upon ethics and morals ; but, these are like Mosaism, and human laws

generally, the result is conviction of sin, justice and judgment ; they fail to regenerate and restore man to harmony and unity in the Moral world ; they have no innate power to save from sin ; and, they cannot purify the soul so that there may be reconciliation and peace with God the Creator and the Lawgiver. What men are being called to study, by Science and Religion, is the Holy Bible, that reveals the Lord Jesus Christ, the Son of God, as Divine Grace, in Love ; and, as the only true and acceptable Sacrifice to take away the sin of the world. These two Principles of Being, are conceived to be related Ultimate Principles in the Being of God ; they co-existed, in the Eternal past, in God and in Heaven, in Christ, the Son of God ; and, what men require to study, place in order, define as Law, is the work of the Spirit of God, as it has been revealed in time in the Word of God ; in Creation ; in Generations ; in psychical forms and ideals ; in history, and in the Lord Jesus Christ, the perfect Man, the Son of God, the Saviour ; and, by the Holy Spirit as the Spirit of Truth in what can now be conceived as, spiritual order and Law. The objection may be raised in attempting this study, that the quest is impractical ; how can it be possible to discover order where no order can be seen or known ? What likelihood is there of tracing laws where writings and opinions are so varied, and extend over thousands of years ? How is it that wise men in past ages have not thought upon such a result as possible ? What explanation can be given of the failure of theology, from the standpoint of philosophy, and general principles, to conceive the thought, that Grace and Sacrifice, as the world of spiritual thought, can be studied in the light of order and Law, as processes and purposes of the New Creation, the Kingdom of Heaven ? What appeared to be a chaos becomes a cosmos ; and, what could not be defined, becomes a realm of order, and a kingdom under Divine Law. If this is true as related to the physical world, it may be expected to be true of all other worlds of thought ; thus, the student is encouraged to continue his studies, ever remembering that the true Interpreter is the Holy Spirit, as revealing to men the order of His works in Creation, and, in the New Creation in Christ.

CHAPTER VI.

THE CITY UNDER SPIRITUAL DEVELOPMENT.

The order of Revelation in the Bible has been in a measure explained ; what is required here is not to enter into details, but after a synthetic manner to mention the Causes as related to Being ; the order of Becoming ; the Principles involved in the Processes of development ; the Purposes that are gradually unveiled ; the Kingdom and the King ; the Laws of the Kingdom, as spiritual ; and in what way those who enter the Kingdom, become spiritual, and inherit the Blessings of the Kingdom. It will not be out of place to follow to some extent the philosophy of Numbers ; and, by doing so, get a clearer insight into the order of Development that is found in the Bible. Take the Revelation of Creation to begin with, the Number One represents God, the Creator, the First and the Last, the One, the Cause, of Being and Becoming. Number Two represents Heaven, the Christ, the Son of God, the pre-Existent, as Image and Likeness of God. Number Three represents the Holy Spirit of God, the Worker in Creation by Order and Law ; the One who is ever at work as the Revealer of all the works of God. Number Four, as the fourth day of the Creation series, makes known to men the Mind of God, and the Work of the Spirit, in the visible Creation, as the Universe. The thought to remember here is that this series of four days, periods, or conceptions, are transcendent revelations of God which men are not able to define ; they are facts to be accepted by Faith ; they are not what men can discover, or place in scientific order, as under law ; they are the Cause of Law ; the Conception of Law ; the Law as operative in creation ; and Law, as Mind and Memory, as the Law of the All-wise and Righteous God. This fourfold conception of the Manifestation of God is very wonderful in the Creation series ; but, it is still more wonderful to find that it is repeated time after time in the Bible, in many ways ; and, that it is constitutional in the law of development, as between God, Creation, and man who is the only creature on earth to whom Revelation is applicable. — For

example, it is found in the ten commandments ; - the first being the absolute supremacy of God ; the second as a law against images and idolatry ; the third, the reverence of the Sacred Name, the Spirit above, and the Spirit within ; the fourth, the Sabbath, the Holy Day, the day to be remembered as the sign of God's supremacy and man's loyalty to his Creator, Lawgiver and King. The same order is followed in the prayer our Lord and Saviour gave us as an example of the true spirit of prayer ; the first petition is to our Father ; the second is related to earth and Heaven ; the third is to the Holy Name and the Spirit ; the fourth for His Kingdom to come, and His Will to be done on earth as in Heaven. These are examples taken from Law and Gospel, Moses and Christ, but they are to be found all through the Bible when the eyes of the student are opened to see in what way God teaches His children what this constitutional break in the order of development means. Number Five in the order of creation brings man down to earth ; to his conscious self, as intellectual and rational ; and, what he sees is heaven, and the birds ; earth and the lower creatures ; the sea and the fish therein ; and it is his privilege not only to see, conceive and correlate all these things and thoughts, but, actually, out of what is to him a chaos of thought, to discover a cosmos in perfect order ; and, to make that world of things, and of Mind, a glorious possession as the Kingdom of Heaven within himself. Number Six reveals man in the image of God, in His likeness ; this great truth is what man had involved in him to become ; his inheritance is God, Heaven, Creation, the universe ; knowledge of the order that exists ; and, all these in himself, in due order, in subjection to Divine Law. Here the man, as student, breaks in with the question, Can all this be true ? Has man received such an inheritance ? How has he remained so long ignorant of his land of promise, his home and his native country ? The replies must be that this is all true ; the inheritance is his by Creation, and by Divine Grace ; but, he failed to rest and trust in God ; he lost heaven and the image of God ; he made the earth a place fit for the unclean ; he promised himself many things beautiful and enjoyable ; he said he was going to be very happy and wise ; he ate the fruit, drank the wine, and dreamed how powerful and great he was going to become ; and, when he awoke, he was like a swine herd, hungry and needy, glad to eat with swine,

without a friend, and no one who would pity, or show him kindness. "He came to himself, and said, I will arise and go to my Father." Number Seven, as a day in Creation, speaks of rest and waiting; the question is, How will the man think, choose and act, in the future? In such a garden, with such an environment, with such wealth and health as the image of God, and assisted by two servants of God; it is reasonable to think that he should love, honour and obey God. What is the story; there was one limitation; a necessary one, a mysterious one; the reservation was, that man should not eat of the fruit of the tree of knowledge of good and evil. The tree of life was there and he could enjoy its fruits and live for ever; but, he was fascinated by the Serpent; the one fruit not good for him was the knowledge of good and of evil. This was God's sign, law, prerogative; He alone knows all that is involved in good and evil; in light and darkness. Surely, if men can become like God in goodness, that should satisfy them; but no, here is the strange thought, even the good man would not be the equal of God, in knowledge. Is this the subtle sin that lies behind all forms of evil? Is the Intellect and knowledge in angels, and in men, always a dangerous power to possess, unless it is severely limited in its operations by knowledge of, and obedience to, moral law? Is it not strange that this is the great lesson being impressed upon men at the present day by Science; knowledge of Law is Life if there is conformity to law, in thought, word and deed; but, the knowledge of evil is of no value, it is that of negations, of perversions, of disease, disorder, and all forms of evil-doing; it is demagnetisation and death, as related to God, and all that is right, true and good. The thought reached here, as related to the Creation series of Revelation, is that Science can find no fault with the order of thought; it may be thought upon as mystical; or as a form of truth suitable for children to teach them the fear of the Lord; but it is helpful for thoughtful men, who are anxious to find an explanation of such matters as are not within the range of experience; it is an order of thought that wise men can study with advantage; it is a field of study where God-fearing men can by faith walk safely; and, it is a universe of thought in which scientific thinkers will revel, because here they come face to face with Ultimates, that will not be rejected by wise men; and, at the same time, they learn

the great truth, that God, and Law, are the facts which underlie, and surround, the universe of good they hope to discover.

In thus thinking upon the series of days, or of revelations, in Creation, there is, it can be seen, the revelation of the Constitution of the Moral Universe. God, the One, is Cause, Creator, and the Ultimate Omnipotent Power of all that exists. He cannot be compared as to what He is in His Being; it is only when as Heaven, Life, Son, Image, He reveals Himself, that there can be a form of simple comparison, but without rational knowledge of God as Being. Men may believe, that with this knowledge, they know from Whence they came; with the conception of When they began to become. When they think of the Holy Spirit as the Revealer of God, then, they may be permitted to ask the question, Why is Creation revealed under this form, and under conditions of Order and Law? And, What is the visible Creation; is it a revelation of the Mind of God; is it an Emanation from God? What is my own constitution as a person? Can it be true that although I cannot reason upon, or prove, such questions; yet, it is not out of place, or wrong, for me to believe that, in a way I do not understand, the constitution of the Universe and my own constitution are similar, or even identical. To assist me to enquire into such problems am I justified in thinking that God has given me a cherubic angel of light to help me to aspire after knowledge and truth; and, is this servant, at my left hand ever prompting me to ask the question, How God, the Spirit works. The seraph angel, at my right hand, ever telling me that it is of greater importance, that I should ask, Who is it that is Lawgiver and the revealer of laws, so that in thought, word and deed, it may be my duty, privilege, and delight, to do His Will? If this is the true interpretation of all that is involved in the Creation series of Revelations, then is it to be concluded that this is, in a measure, the real, true moral Constitution of the universe to which all moral creatures ought to conform, if they would wish to prove themselves loyal, reasonable, law abiding children of God, and, like the Father who is in Heaven? The very fact that man finds himself in the darkness of ignorance, and is asking such questions at the present time, is a proof that he has lost the ideal and does not know and understand the real constitution of the moral universe;

he has not obeyed law, he has not loved God or his fellow-men as he ought to have done ; in short, he is a transgressor of law, a rebel, and an outlaw from the Kingdom of God, and thus the all-important question is how the sinner can be saved from the penalties of sin, be forgiven by God, be restored to favour, and receive the great blessings of reconciliation and peace ?

Following the laws of development, and of Recurrence, the question that arises here is the study of the realm of Grace, the world of Sacrifice, the Kingdom of Heaven, as the means of the Restoration of man and of mankind from their sinful, unhappy condition ; so that, being forgiven, they may become the children of God by Faith in Jesus Christ, the Lord and Saviour. What has to be remembered here is that the Fall of man has not, in any way, changed the fundamental principles, or laws, of the Moral universe ; the Constitution remains the same ; the loss is man's ; he has degraded himself ; he has allied himself with powers of evil, he has become the slave of lust in the flesh, and of aspirations that are evil ; he has become imperious and ambitious, selfish, self-seeking, and self-glorying ; he has fallen from heaven to earth ; and thus, as fallen, Adamic and earthly, he is said to be carnal, sensual, and devilish. Grace is God's Gift, in Christ, of a new realm of truth and blessing, conceived as the Kingdom of Heaven as related to Earth ; and, Sacrifice is the Life of God, in a new form, organizing a new world of beauty, truth, goodness and love. It is Life Spiritual from the beginning ; and, because it is spiritual and not carnal, this is why men have had such difficulty in seeing what cannot be verified by the senses. What has been assumed here is, that as related to God and Heaven, there has not been any change in the Constitution of the Moral World ; this ideal is carried forward in Christ into the new world of Grace and Sacrifice ; but, that world in man, is in a state of anarchy and revolt ; therefore, Heaven has to bring to men, not only the Moral world under Constitution and Law, but, also the Kingdom of Grace, or Heaven, in a higher sense than moral, as the means of salvation for the sinful and the lost. This is how the very complex questions of the Kingdoms of Heaven, and of Earth, arise ; the first is a development that arises in, and from, Heaven, by the fact of sin ; the second is the kingdom of Adamic man, who has rebelled against Heaven, and will

not recognise the fact, that by doing so he has forfeited his original right to reign over the earth. It is strange, but true, that men and the kingdoms of Earth have cherished and maintained these ideals ; and, with subtle wisdom, they have denied the Sovereign Right of God, as King and Lawgiver, to reign upon the Earth.

The position is very complex ; experience cannot solve the problems that arise ; philosophy has done its best and failed ; theology has seen the truth, as by gazing through a smoked glass medium, but is far from being satisfied ; and now, Science enters the field of enquiry upon definite conditions. What science requires is objective facts ; definite thoughts, as inductive in their order ; the recognition of law ; and principles of Being and Becoming. These are to be defined as particular facts ; as personal ideas, and ideal ; as general principles ; and, also as universal truths that are regnant in the universe. Science will not raise any objection to Faith in God, as Cause and Creator ; to Heaven as Ideal ; and, to Spirit as spiritual representation of the Mind of God, that is to the Holy Spirit of God as the true and real Cause of Order and Law ; and, of Creation as the work of the Spirit. The first series is that of Science at work, following Revelation and thinking the thoughts of God. The second series, as spiritual, reveals Omnipotence ; Infinity, Eternity, and Immutability ; as ideals they are beyond the Intellect, and the comprehension of man, thus Faith is required, Hope is cherished, Patience is encouraged, and Love finds rest in God, as Divine Gracious Love. The Spirit of Science ; and, the Spirit of true Religion ; are both required in dealing with Creation, Man, Mankind and the Universe, as revealed in the Bible ; and, thinkers are not wise who deny these truths ; try to find other explanations ; or, think that order, law, harmony and unity can be found in any other way. The fundamental truths in the Kingdom of Heaven are that God is Righteous ; He is not only true, He is the Truth ; He is the Lawgiver and King, and all laws are Revelations of His Mind and Will. He is the Source of Being ; and, all that Becomes, are the effects of His Holy Will. The critic may object to this and say, then, He must be the Author not only of Good, but-also of evil. This may be said to be a quibble of the devil to excuse himself ; and whilst knowing that all God's works are right, true and good, he tries to blame God for his

own perversions, disobedience, sin and evil, and this is devilish indeed, as applied to the devil, to a man, or to mankind.

The Kingdom of Heaven exists upon the earth in opposition to, and in conflict with, the Kingdoms of Earth, this is a fact that men know through experience. It is and must be, the only true, real, spiritual kingdom, that is seriously worthy of careful study ; all other earthly kingdoms are perversions, known by such names as Autocracies, Plutocracies, Aristocracies, or Democracies ; they all have their Constitutions, their laws, as regulative, or penal ; but, if they fail to recognise God as King, Lord and Lawgiver, their kingdoms cannot stand ; they are subject to disorder, disease, sin and death, and in due time they must fail and fall. The Kingdom of Heaven must, in due time, become supreme in the Earth ; the Christ must reign until all his enemies become His subjects. All earthly kingdoms and forms of government are in their nature selfish, self-seeking, and self-glorying ; they are mutually repellent, and thus, in the nature of things, they are mutually destructive. What are known as Constitutional forms of Government may claim the right to prosper and survive ; but, they can only do so by conforming to laws which are in their nature right, true, good and just ; in other words, this means that they are aspiring after, trying to assimilate, and attempting to rise to ideal Moral laws. What this suggests is not that they will be successful in forming an ethical and moral kingdom of mankind, as Heavenly, Adamic, or Mosaic, that will be satisfactory ; it only shows that the tendency, through Gracious and spiritual influences, is, to develop in this direction, because the moral world is becoming more healthy, and men are beginning to recognise that the Gospel of Jesus Christ and His Kingdom of Grace and Sacrifice, in the light of true Science, really mean the recognition of God, and living in harmony with all His Laws. It cannot be said that the Bible approves of any earthly form of Government, as only Ethical ; the Kingdom of Heaven is a new kind of Kingdom, a New Creation, that has for its mission to mankind the Regeneration of the Race ; Redemption from powers that are evil ; and Restoration to the favour of God, to reconciliation and peace ; and, in this way, to bring about love to God, and to all men, and conformity to all Divine Laws. For this purpose, and to gain this end there is required in all

men Faith in God, the Creator, King and Judge within the Kingdom ; loyalty, love and obedience to Heaven, Christ the Lawgiver, Saviour and Lord : the recognition of, and obedience to, the Holy Spirit, the Divine Administrator in the Kingdom, in Spirit and truth ; and spiritual conformity to the Supreme Law of Divine Love toward all men. What can now be realised is that this Kingdom of Heaven, in Grace and Sacrifice, exists ; that its Constitution, or, what it exists for, can be known ; that the Lawgiver, the Christ, as Lord, has given to men the Laws of the Kingdom ; and what Experience, Philosophy, Science, and true Religion, have to do as dealing with this subject, is to study the Bible, in the light of Law ; and, in this way, come to understand what the Kingdom of Heaven, and the City of God, really mean.

As already stated, the Kingdom of Heaven can be studied as a fourfold order of Development analogous with the order found in Nature, in Man, in Mankind, and in the Spiritual world ; or, the division may be by Generations, as Germinals ; in Israel, as Psychological ; from Adam to the Lord Jesus Christ as Moral ; and, from the coming of the Holy Spirit into the race of Mankind, as the Christian Age, and as the Consummation and fulfilment of past ages. The Germinal age, as that of the Generations in Genesis, begins with the Generations of Heavens and Earth ; and, the Principle involved in them, as included in all generations throughout history, is that although these are in a state of antagonism and warfare, the Germ of the Regenerative Life is in Christ. Regeneration may be conceived as Life arising out of that which is counted as dead ; it is the beginning of a new order of existence ; it is Christ, the Gracious coming and taking the place of Adam, the moral and the earthly. In the Generations of Adam, the seventh, is a unique man, he is named Enoch, dedicated ; the Principle involved in his life, is that of Incarnation and the thought is that he prefigures the Lord Jesus Christ, the unique Man, the Saviour and the Son of God. In the Generations of Noah, (rest, or comfort,) the Principle is that of Salvation ; and in conjunction with this, there is judgment upon evil ; and, the saved race, by the Ark, is the inheritor of the purified world. In the Generations of the Sons of Noah, the Principle is that of a righteous Possession ; if they are meek and obedient in spirit, then the earth

becomes their inheritance. In the Generations of Shem, (Name, Distinguished,) the Principle is that of Illumination ; they are the special family who love to study the Name of God, and all that is involved in it, as bearing upon spiritual religion. In the Generations of Terah (delay) the Principle is Purification ; they are very complex ; in their nature they are intellectual, moral and spiritual ; they speak of the past, the present, and the future ; they are, in Abraham, a Consummation of all the past, as involved in Faith toward God and obedience to His will ; and, they are prophetic as to history, in Israel, and of Blessing to mankind. Abraham and Isaac are as figures of the Father and Son, of Grace and Sacrifice ; and, it is in the Generations of Terah, in the life of Abraham, that the Blessings of God, and His Promises to mankind, as germinal thoughts, require special prayerful study. It is worthy of notice that in the Generations of Adam, of Noah, and of Terah, the fourfold revelation is to be found ; thus Adam, Cain, Abel and Seth ; Noah, Ham, Shem and Japheth ; Terah, Haran, Nahor, and Abraham ; they represent successive dispensations of the Kingdom of Heaven upon the Earth, and thus, they are worthy of careful study. The Generations in Genesis that follow those of Terah ; Ishmael, Isaac, Esau and Jacob, may be thought upon as psychical in their order ; to these may be added in the natural order, Reuben, Simeon, Levi and Judah ; and, if these are studied in their order, the same Principles of Being may be found in them. Thus in Ishmael there is Regeneration, and the struggle between good and evil ; in Isaac, Incarnation as in Enoch ; in Esau, Salvation, as the work of the Spirit, in working out the change from Esau, Adam and Edom in the Salvation of Mankind ; in Jacob, Possession, as found in the Kingdom ; in Reuben, as Illumination in changing the firstborn son into light from darkness and disobedience ; in Simeon, the hearer, into Purification, so that he might not only hear the voice, but also see the Face of God ; in Levi, as Dedication that he might become a true servant of God for mankind ; in Judah, Consecration so that he might live, serve, and obey God.

In this brief outline of the Germinal Principles involved in the Generations found in Genesis it has to be remembered, that, being Germinal in their nature, they are all to be considered as, in a sense, unconscious of their own becoming, or of what is involved in them ; they are all, as

comparable with the Work of the Spirit in Creation, in Nature, and in the psychical nature of man, up to the stage of semi-consciousness. As physical and psychical generations, they have their objective, historical meaning; but, as related to Science and Faith; the Cause, Processes, Purposes and Ends; they are to be considered as Germs that are living, but are not conscious as to what they will become. Here in Genesis there arises a new order of development, to be studied in the light of the Law of Recurrence; and, as the first four days of Creation series precede what is Germinal, so four names are found in Genesis, that are as the roots of the Kingdom of Israel and of the Psychical world. The analogy would run thus: in the beginning God, then Heaven, then the Holy Spirit, and then the revealed Creation. In the Psychical world; the first is Abraham and Faith in God; Isaac the Son, and Hope in Christ; Jacob and the mystery of the Kingdom of God in Israel to be studied with Patience and Intelligence, as the work of the Holy Spirit; and, the end is Joseph, the Son of Love, in the Kingdom as regnant over the world of Egypt, and of mankind. The analogy, as psychical, lies in the thought, that the order in the Creation series is translated into typical men, who are, in a way they do not understand, by the Work of the Spirit, so chosen and trained, that they reflect upon mankind this correspondence with the creative ideals. It is not only a creative analogy; it is also re-creative and re-generative; because, as can easily be seen, Abraham is the type of Regeneration, by Grace and Faith in God; and, in this sense, he is the Father of all the faithful. It is the same with Isaac, the Son by Promise; he is the Incarnation of the Promises of God, and the type of the Lord Jesus Christ. The analogy with Jacob is not so easily seen, yet, the story is involved in his names; he supplants Esau, his brother, the first-born, and he becomes Israel, a prince with God by prevailing prayer. This is what Creation, and Salvation, mean as the work of the Holy Spirit; it is the Revelation of the Will of God, and of the way of Salvation by the Lord Jesus Christ. The analogy with the Creation series, and Joseph added, is that he is the type of the Consummation of the work of the Spirit; he is, something added; and, what the story of his life suggests is, that there is still more to be added, because, he is only the type; and the summation will be found when the Man

the Lord Jesus Christ, the Beloved Son, the Rejected by His brethren, comes and gives Himself to mankind as their Possession ; and, they will become His Inheritance, His Kingdom and Church. These are the mysteries that are involved in the Germinal Psychological world of the Mind in Nature, in Man, in Mankind, and in Religion ; they are Revelations and Transcriptions ; and thus, the student is enabled to see in what way they respond and correspond.

The Book of Genesis has to be conceived as Germinal, of all the forms of Power and Life, found in Creation and in Re-creation ; it is also to be considered, as, in a sense, a Conception in the womb of time, because, strange to say, all these germs of Life, and Heaven, have been involved in Egypt, in the world that is earthly. There is going to take place a great event ; the First-born Son of God, not of Adam, is about to be born ; the pregnancy has been long, trying and painful ; but, this is what ought to be expected in a Child who is going to live for ages. This is the figure, or type, that requires to be studied in the order of development. The Germinal Principle in Genesis, conceived in the womb of Egypt, is God's Son by Faith, in a hostile world ; and what He will require is, Delivery, Redemption, nourishment, training, subjection to law, the freedom of the Desert places, and the Hope of entering the land of the Promises. Who is this Son, by Faith and Egypt, Abraham and Hagar, the bond woman ? As studied in the light of development, he is Ishmael, and not Isaac ; his home is the Desert and not the Promised Land. To understand all this, it is necessary to study the Life of Moses, because he also is one of those types, who live in the past, the present and the future. All this is summed up in the Intellect, and in Illumination ; in training and law ; in families, tribes, and a nation ; and, in failure to enter into possession of Grace and Sacrifice, as the Kingdom of Heaven, in spirit and in truth. Moses, as psychical type, requires careful study ; what he stands for is man, as becoming conscious of the Name, of God, of conversion, of reason and enquiry. The vision is an Exodus and Law ; a Leviticus and ritual ; a Numbers and many bitter experiences, in a life that is like a Desert journey ; it is also a Deuteronomy, as the Laws and the Love of God, with the mystic vision of a Hope that is not going to be realised in the intellectual world, or, by an Illumination that is only a reflection of what is heavenly.

As Ishmael, and Moses, are psychical types of Illumination, so Isaac and Joshua, are types of what is conceived to be the moral nature of man, under psychical conditions ; the promises of God, the nation, the land, the conquest, are all there germinally, and ideally under forms of thought, but they are not conscious moral realities ; and, they only foreshadow what will be found in the spiritual world of Grace and Sacrifice. When the thoughts are turned toward Hannah, and her son Samuel, what can be observed clearly is that the powers of evil have reached their climax in Israel ; the Philistines are regnant in the state ; and, the Church, as represented by Eli, the High Priest, and his sons, are more earthly and carnal, than spiritual, righteous, moral and gracious. There is a special intuition in the heart of Hannah ; her prayer is for a child ; she asks for Him of the Lord ; and even before the child is conceived in her womb, the act of Dedication is made and the child hoped for is given back to God for His Service. The unique position of Samuel requires no exposition ; he is the type of Christ, as Prophet, Priest, Ruler and Judge in Israel. It is to be noticed that even though the people reject him ; and, at the same time reject their Sovereign Lord and King ; and, choose an earthly king to reign over them, Samuel continues his ministry and service as a means of blessing for the people. This unhappy condition of Israel, in attempting to govern themselves, by an earthly king, who follows earthly ideals, and by a God-chosen King, David, produces anarchy and conflict ; the result being that the earthly kingdom of Saul dies out, and the Kingdom of David attains supremacy over the nations. The Davidic Kingdom becomes the ideal in Israel. David is the King by the way of Consecration ; and what the children of Israel hope to see realised on the earth is the supremacy of the Kingdom of Israel, and of Heaven, under the Son of David, the King of Righteousness and Peace.

What then, the student will ask, is the meaning of the reign of Solomon ; the erection of the Temple ; the age of Peace, when all nations are at peace, and even the Queen of far-off Ethiopia comes on a long journey to see the glory of Solomon, the Temple he has built, and to listen to his words of wisdom ? Is not all this typical of what men are longing to see at the present time ? Are they not tired of war, jealousy, strife and evils of every kind ; and, are

not men sighing and longing for peace, for a League and Temple of Peace ; for the coming of the day when righteousness, truth, peace, and love will reign among all the nations of the earth ? When the King of Israel, the Sovereign over all kings, was able to bring about this wonderful, psychical natural result in Israel, in such an age of the world's history ; then is it not most reasonable to expect that He will bring about a similar spiritual result in the age upon which mankind is entering ? Let men prepare themselves, and be prepared, for this great event ; it is high time to awaken to the thought that God alone is King over the whole earth ; that all peoples are children of the Heaven-Father ; and, being akin, it is most reasonable that they should be kind to one another, in the spirit of gracious love.

There is another four-square problem in this psychical world that requires attention ; it is to be found in the story of The Tabernacle and the Ark in the Desert ; and, in the building of the Temple of Solomon. In these there are four divisions ; the first being the outer court into which Gentiles and strangers might enter ; the second as open for the children of Israel, where the altar of Sacrifice was found ; the third, the holy place, into which only the priests were permitted to enter ; the fourth the Holy of Holies into which the High Priest alone could enter, once only, during the year. This fourfold psychical typification is interesting because what can now be seen is that every man is constituted after the same manner. The first division is the physical as related to the earthly ; the great truth being that all things are sacred, and consecrated to God ; and, it is not His will that what men consider secular and earthly, should be put to base uses, be despised, or lost. The second division is the Mind of man, where Sacrifice, repentance, sorrow, and confession of sin are called for ; it means conversion and receiving comfort and blessing. The third division is the Holy place where men find light and Illumination ; and the Bread of Life which means Purification and preparation for sacred service. The fourth division is the Holiest Place, the Shrine in the soul ; it is where men are unable consciously to enter ; it is sacred to the High Priest ; but, what men are told about it is, that it is like to the Ark of the Covenant ; there the golden pot with the Bread from Heaven is to be found ; there is the germ of Eternal Life ; there is the Moral Law ; and, there are to be seen the cherubim of glory that

overshadowed the Mercy seat. If these are all typical as psychical, then, what must the Reality be in the human mind as psychical, and what must the Reality be in the human Mind? Is it any wonder that Psychologists think of the Mind as a great mystery? Is there any room for doubt that, in the inmost shrine of the human soul, there exist all these mysteries, at least germinally; and, can any other sufficient explanation be given to those instinctive, and intuitive, ideals, that men know exist there, and make themselves known in human experience? The thought to study here is not the imperfections in man, and his inability to think these things out; to idealise them, to place them in rational order; and, to place them under Law; it is to believe that they are facts; to consider the possibility of the coming of the Man from Heaven, who will bring this Heaven with Him; to know what they mean in Himself; and, having returned to Heaven, after offering up the sacred Sacrifice of Consecration fulfil the promises given to patriarchs and prophets, by giving to mankind His Holy Spirit. The Christian disciple may be expected to look for, and expect, the Coming again of the High Priest, and King in His Glory bringing with Him the Blessings of Heaven, which will mean Righteousness, Truth, Goodness and Gracious Love to mankind. All this may be thought upon as a prophetic vision as related to the future; it is looking away beyond the age psychical to the end of the age moral, and the Coming of the Man, the Saviour, the Lord Jesus Christ; it is even attempting to use the telescope of Faith and Love, and, trying to get a glimpse of the City of God coming down from Heaven at the end of the spiritual Christian age. This may not be pure Science, but it is using the laws of development, and of analogy; it is even suggesting that thoughtful Christians will not go far wrong if they try to apply to all these matters, the Law of Harmony and Unity in Love.

From David and the City, Solomon and the Temple the nations of Israel and Judah, the dark ages of conflict, ignorance, idolatry, the wars and the Captivity, to the Restoration, is a long time; it is night and darkness; it is the period of the reign of the powers of evil; it is another conception in the womb of time; it is the birth of the intellectual and moral age; and the problem to study is not that of Ishmael and Isaac as psychical ideals; but, of Esau

and Jacob, or Judah, the moral kingdom, with all that is involved in them ; and, particularly, the end of the age, the Birth of the Man, the Son of God, the Saviour. What has to be kept in view in this study of development is that all these events follow in their due order. To go back to the Generations of the Heavens and the earth, the order is Adam, Cain, Abel, and, through Abel, to the Ideal Sacrifice that is an Eternal Principle in Heaven ; it is following the Generations of Adam to the seventh, and to find the One, of whom Enoch is the type ; it is to think upon Abraham and all the Promises of God for mankind given to him ; it is to accompany Abraham and Isaac on that three sad days' journey to Mount Moriah, and to see the Beloved Son offered up as a Sacrifice ; it is to sum up all germinal Generations and the history of Israel and to begin a new age, following the Law of Recurrence, and thus include all the past from Adam to the Lord Jesus Christ. The question may arise here, Why go back to Adam to begin this age, or division of the Bible and history, as a moral world ? and, why include the Lord Jesus Christ, the Seventh in order, in the moral world of mankind ? The answers would take this form ; the race of mankind, even as fallen, are always thought upon, and dealt with, as moral ; and, Abraham, in whom Faith and Grace are revealed, is included in the generations of Terah ; further it has to be remembered that the Lord Jesus Christ became Man, as Moral, as an Example, for all men, whilst at the same time there were involved in His Moral Manhood, the Principles of Grace and Sacrifice. This is what is involved in the words, " When the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, that He might redeem them which were under the Law, that we might receive the adoption of sons." It is also well to remember that the Lord Jesus Christ, as Man, was a Jew, as descended from David and Abraham, and genealogically, according to the Gospel of Luke, His lineage is traced backward to Adam and to God.

It has been suggested that the Books of Wisdom can be studied as the Generations of Esau, as Intellectual, and as the means of Illumination and of Blessing for mankind. In the Books of Chronicles there is the revelation of Regeneration, and a summation of all the past. In Ezra the priest, and the Restoration, there is the new Life as an

Incarnation. In Nehemiah there is the story of Salvation and Restoration. In Esther there is the story of the conflict between good and evil, and in what sense the saved are the inheritance of God ; and He, as Divine Providence, is His people's Possession. In Job there can be seen the great intellectual, philosophical and theological struggle after Illumination. In the Psalms the leading thought is that of Purification, the problem being that of many experiences ; what sin means ; how by Grace there is salvation ; the aspirations after the Kingdom of Heaven and Songs of Praise from those who have been saved. In the Book of Proverbs there is the longing for Wisdom and Dedication to the service of God, from the ethical standpoint. In Ecclesiastes or, The Preacher, there is a form of Consecration, and the aspiration after conformity to the Laws of God. In the Song of Songs there is a mystical delineation of Love ; and, in this form, the series ends. They are very valuable as a subject of study, they can be compared with Greek and Roman Books of wisdom, and of law, of the same age in the history of the world ; and, it will be found that there is not only the constitutional order of Heaven in them, they are also more heavenly as containing higher ideals as related to God, Man and Mankind.

It is not necessary to enter into details about what may be termed the Moral age of development in Israel ; it falls in with that of Greece and Rome, as related to the Jews after the Captivity. The Books of Chronicles are the germinal roots of this world of thought ; they are summations of all the past ; there are involved in them the Principles of Regeneration and of Incarnation, as related to the Book of Genesis, and the history of Israel up to the Captivity and the Restoration. As pointed out, the first series of the Prophets, Isaiah to Obadiah, deal with Salvation and the restored Possession and Kingdom ; in a sense, even before they take place in history ; whilst the second series of Prophets, Jonah to Malachi, represent the patience of the Spirit ; the period of Illumination and Purification, so that the nation, and the world, might be prepared for the coming of the Man, the King, the Saviour, and the Son of God. The coming of John the Baptist, and of the Lord Jesus Christ, is the summation of the age of Judaism. All this may be compared with the Generations in Genesis and the Call of Abraham to leave Ur and go forth to seek for a better

country, a City of God, and the fulfilment of the Promises of Blessing for Mankind. This movement, it can be seen, is in a higher stage of Development; the first is that of many particular generations, forms and types, to a Person, a family, a nation and a kingdom; the second is of general conceptions, as pointing forward to a Person, who is Prophet, Priest, Ruler and King in the universal Kingdom of Heaven upon the earth, even extending to the Universe.

What every thoughtful student should be prepared to study, know, and understand at this stage of development is, that this fulfilment of all the past, in the Lord Jesus Christ, shews that this is the Moral and Gracious consummation of all the past; the Man has come; the Saviour has been revealed; the Kingdom of God, and of His Son, has come down from Heaven to earth; and, now all men and nations have the Gospel of Grace and Forgiveness offered to them, so that they may be reconciled to God and find rest and peace in their Saviour and Lord. All past ages have been moving toward this consummation, by forms, signs, ideals, revelations, training, and spiritual guidance; and, what might have been expected was that wise men would have been ready to receive and honour the Lord Jesus Christ, as Saviour, and King. He came to His Own people who had been specially taught about His coming, and His Kingdom; but, as their conceptions were earthly and carnal, they rejected Him; thus only the few who were poor of Spirit, and were waiting for a spiritual Lord, King and Kingdom, received Him by Faith, and thus became the Sons of God.

The order of the Gospels is, that He is Prophet, Teacher, and Lawgiver; that as Son of God, He is the Mediator, the High Priest, the Healer; that as Man, Saviour and Ruler, He is above all kings and rulers; and, that as the Image, the Word, the Life, and the Revealer of God, He is to be trusted, loved, and served, with thanksgiving, joy and gladness. The special thoughts to remember here are that as Prophet greater than Moses, His Special Blessed Laws of Life are supreme; that, as Leader in the battles of life, to win the Kingdom promised, He is greater than Joshua; that, as Ruler, and Judge He is the Lord over Samuel and all rulers; and, that as Image and Son of God, Incarnate, He is David's Lord, and Saviour. All this is fully revealed in the Gospels; they go beyond this stage of Development, because they all agree in this, that He proved Himself to be

stronger than Sin, the Conqueror of Death, and the Lord of the Life Eternal. The Gospels reveal the Man, the Kingdom, the Laws, and the King as Universal Lord. The Acts of the Apostles, and Epistles, in the New Testament, in their order, reveal to men, How the Kingdom of the Spirit of Grace was set up by the Power of the Holy Spirit upon the earth ; the great Truth that the King is regnant in Heaven, and also upon the earth, by His Spirit ; the means used by the Spirit in the Administration of His Church and Kingdom among men ; and, in what way the King has reigned, by His Spirit, in His Kingdom, Church and Churches, during the ages of the past. The all-important thoughts to remember are, that the Lord Christ, is the Omnipotent first Cause, the Source of all Power ; the Infinite as related to Space, Life and Persons ; the Eternal as related to processes, purposes and to Mankind, in time ; and, the Immutable, as Lawgiver, in all that is right, true, good, just, gracious, and self-denying in Love. There are many and diverse laws, in His universal Kingdom ; but, the all-important laws, as related to mankind, for every man, that he may enter the Kingdom of Heaven and find forgiveness, rest, peace, and the freedom of the City of God in Love, are the Laws of the Blessed Way of Life as found in the Beatitudes.

CHAPTER VII.

THE CITY IN CHRIST AS SEEN BY MEN.

In summing up this subject, it is not necessary to explain in what way the Principles of the Constitution of the Kingdom of Heaven are to be found in each Gospel ; in what way they are to be found in the Epistles, and in Revelation, as studied in its fourfold divisions. What the student has always to keep in view is that each world of thought contains two Principles of Being, as realms, forming a living world ; and that, in a true and real sense, these eight realms, and four worlds, with their order and their laws, are the limitations, as a general rule, within which men live, move and have their existence, as related to time. The difficulty with intellectual wise men in the past has been found in this, they would not limit themselves to experience, philosophy, true science, or revealed religion ; they would attempt to define the indefinable as related to God and Being ; and, they could not restrain themselves from seeking to discover, what is not yet clearly revealed, the unseen world of the future, and the relations of existence after death. Science very wisely declines to discuss such subjects ; they are above, and below, the present spectrum of scientific enquiry ; at the same time, it is in harmony with pure Science to have Faith in a First Cause ; to believe in ultimate Principles of Being ; to conceive that Laws are limitations ; and to cherish the Revelation that death is not the end, but, rather, another new beginning, under similar and higher conditions. All this is in harmony with the results of science ; because, what is now plain enough, each successive realm, and world, has its own limitations and laws ; the physical being without consciousness ; the psychical as semi-conscious ; the moral as conscious of subjection to order and law ; and, the spiritual as not only conscious of God by faith, but also of experience, order and law, as moral, gracious and universal.

To place this subject in an order of thought in harmony with Faith, and as acceptable to Science ; it is not out of place to have Faith in God, the Creator, and, to accept the record of the Revelation of Creation as spiritual truth ; not in a dogmatic theological sense, but as an order of development suitable for children ; as applicable to men who enquire into such matters ; as necessary for God-fearing men, so

that they may find rest and peace in God. Apart from the knowledge of God and Law, men would be lawless and Godless, thus civilisation would be impossible; and men would fail to reach the stage of moral manhood. It is Science that has become not only the teacher, but the friend of mankind; because, by following experience, studying philosophy, by analysis and induction, by synthesis and deduction, the universal realms of Law have been discovered; and, what is of still greater importance, mankind has been convinced of the truth, that it is by the knowledge of Law, as the revealed Will and Mind of God, that men can be saved from their darkness, degradation and ignorance. The startling thought to many, at the présent crisis in history, is, that fifty years ago, Science, as contrasted with theology, was dreaded as an enemy; but, now, it has become clear that such a fear was groundless, because Experience, Philosophy, Science and true Religion, in the knowledge, fear and love of God, are in harmony and unity; and, it is becoming their delight to join together in thanksgiving and praise, for the reconciliation and the peace that now exist. Here it is well to remember that Religion, by an extension of Faith and Science, by the study of the relations of order and Law, are advancing hand in hand; they have accomplished this great result; and, it may be, that the scientific spirit, by studying the contents of the Bible, has not only removed the suspicion, and bad feeling, of Theology, but made Theology a debtor to Science, and, thankful to receive the help of such a friend. Science no longer taunts Theology as a follower of dogmatic philosophy; but points out the better way of following the scientific method of study, so that by this means, what may be termed spiritual truth, order and law, may be discovered.

Briefly, the results achieved by this mutual friendship are, that the physical world has been analysed and synthesised; and reduced to two realms of Being and Becoming. What is believed in as Principles, are Force, or Energy, and Life; and, all forms of Becoming, have been tabulated as order and Law. As with the Physical world so with the Psychical one; the Ultimate Principles in this world are Spirit and Mind-Life; and, Psychologists are at work, helped by the laws in the Physical world, to place this world also in scientific order, as subject to Law. What Faith suggests, as related to the physical world, is that it can be conceived

as from God ; as Generation and Incarnation ; and, that the psychical world is that of the Spirit of God, as Knowledge and Salvation ; and of a living Divine Possession. With the Moral world there arises the very complex study of Man ; his intellectual power and his moral life as under Law ; he is endowed with the Power of Intellect, and of Moral Life, to reason out relations of things, and thoughts, and of persons ; and thus, man, as related to all particulars of sensation, all thoughts, man, mankind, and the universe, gains a knowledge of Truth by Illumination and the knowledge of all that is spiritual by the way of Purification. Here a break in the order of development takes place ; sin intervenes ; and, Grace, as a Principle of Being, is revealed to Faith, as the Gift of God to mankind in finding a way of reconciliation and peace ; and, it is by the Life of Sacrifice in Christ, that this end is attained. In other words, Christ means the Dedication of the Power and Wisdom of God to save sinners ; and Sacrifice is the means of Consecration, by the Life, Death and Resurrection of Christ, as the Incarnate Son of God.

These are to be conceived as the related Ultimates of Being ; they develop into realms of thought ; they are studied by philosophy and Science ; and, at last, they are involved in, and made subject to, the spirit of Religion. As the means of the reconciliation of Science and Religion, stress is not to be laid upon the reduction of all that is knowable to the Unknowable, the One ; it is rather in the discovery that the all can be differentiated into eight realms and four worlds ; and, that these require to be studied in their order of development and as subject to Law. It may be said that the guide in all this is Science as pure, true knowledge ; and, it is the great success of Science, in the physical world, that has been so valuable in the other worlds of thought. It is true that this line of enquiry is from the physical to the spiritual ; from the All to the One ; whilst in the Bible, as Spiritual, the order is reversed ; it is from the One, the Creator, to the All that is in Creation. It is that of Divine Grace coming from Heaven to find and save the lost that have sinned against God and Law ; and the end is the Restoration of All, and of harmony and unity in the Spirit of Gracious Love. This is the order of development as found in Genesis ; only, it ought to be remembered that the Bible as a whole, from beginning to end, is that of a

spiritual world ; it is to begin with, the Omnipotent Power of God as derived from Heaven ; it is Infinite in knowledge and wisdom ; it is the Life Eternal revealed in time in Jesus Christ ; and, it is the Immutable Purpose of God that is Unchangeable in all the changes that occur in history. This is the order of the Principles of spiritual Revelation, as Germinal in Genesis ; the first is Heaven, as related to Earth, for Restoration, and the thought is that of Regeneration. The second is involved in the race of Adam, and the living germ is Incarnation. The third is found in Noah and the Ark, in the conflict between good and evil in the earth ; in the judgment upon evil and the Salvation of those who have faith in God and Heaven. The fourth is traced in the new earth, as a new creation, as a Possession in the Sons of Noah, as a revelation of Righteousness. The fifth is involved in Shem, the Name, and in all names ; the truth being that the Power of God for salvation is attained by men by the way of Illumination ; and, of belief in His Mercy to those who are unworthy. The sixth is found in Terah, the name, meaning delay, that is to say, those who desire to be pure of heart have to be careful and thoughtful. Purification is a long process, in a man, and in history ; it is a moral quest ; it is failure to attain to ethical moral perfection, and it is not to reach the promised land and the city of God. In germinal generations, the seventh is not counted among the generations of earth ; the subtle thought is, that the germ of Power, as Grace, is in Terah, by Abraham, and by the way of Faith and obedience to Law as the Will of God. Those who have faith, obey, fear, and love God ; they are subject to the Law of Dedication ; they are called, chosen, elect, precious in God's sight ; they are the blessed ones who inherit all the Promises of God ; and, they are the means of Blessing to the world of mankind. As Abraham is the type of Dedication, of Grace and Faith, toward God and man, so Isaac, the Eighth, is the type of Consecration and of Sacrifice. The Father and the Son are signs to study ; they sum up this spiritual order of development ; they are more than germs, they are ideals ; and, what is very wonderful to think upon, they are prophetic types of all that is involved in the future spiritual history of mankind.

The student, by following the two lines of thought suggested, will find that he has been travelling with modern thinkers, who have been earnestly studying the Law of

development, known as Evolution, with this result that what is known of Creation, Man, and Mankind, can be resolved into eight Principles of Being ; into eight realms of Power and Life, and into four worlds of thought named Physical, Psychological, Moral and Spiritual. By studying the Generations in Genesis he has, as it were, found a wonderful analogy in the spiritual world, and thus it is permissible for him to conclude, that, as there are similar analogies in the natural world, so it may be expected that the Bible, as a Revelation of the Mind of God, will reveal the same, or a similar, order of development. In other words, it is inferred that the working of the Spirit of God, in Creation, in Man, in Mankind, and in the Bible, follows the same Divine Order ; and, the Laws operating in all the worlds are similar, and are analogical. The student will now be so much interested in this subject, that it will be strange if he does not put the question to himself, Am I within this Kingdom of Heaven consciously ? Is it within me ? If not, then How am I to get into this Kingdom and know that it is within me ? The replies are simple ; they are very practical, they all turn upon the attitude of the spirit toward the Lord, the Saviour and the Lawgiver. Have I been His disciple ? Have I listened to His words ? Have the Blessed Laws of the Kingdom been received by me ? And, have I set myself, in all things, to conform to, and obey, His Will ? Verbally, as found in the Beatitudes, the Laws are well known ; but earthly people say of them, that they are too ideal ; that they are meant for a different world than this ; and to attempt to conform to, and obey, these laws, would mean the renunciation of this world as it exists. This is the truth about getting into the Kingdom, and having the Kingdom within ; it really means the renunciation of all that is Adamic ; it is to become poor in the spirit ; to renounce self and selfishness ; it means Regeneration ; a new heart and a right spirit ; it means obedience to Christ, as Lord and Master, and having faith in Him as able to give the Kingdom as an inheritance. The second stage in the Blessed Way of Life is to realise that the earthly carnal way must be rejected. Adam, sin, death, and the grave, mean lawlessness, disloyalty, rebellion against Heaven ; these must be cast out, even if the process is painful and cause sorrow ; this form of Conversion means an Incarnation of Christ, and of His Spirit ; and, when they dwell within a man there is Comfort

and Peace. The third stage of development in the Blessed Life is meekness, and teachableness ; it is being a scholar in the school of Christ ; it means Salvation, because now the Spirit of Christ reigns within ; and, what is meant by spirit power and regnancy, is rising above, and becoming master over, what is earthly. The fourth Stage of the Blessed Life is becoming righteous ; having things and thoughts put right in the psychical world ; it is to have heavenly aspirations ; it is gaining a spiritual Possession ; it is a new creation in Christ ; it is the equivalent by analogy of the fourth day of creation. The fifth stage of the Blessed Life brings about the change, from the creation within, to the conscious life as related to things and thoughts ; this is summed up in becoming merciful ; it is imitating the Merciful One ; it is light and Illumination becoming radiant as a means of Blessing to others. The sixth Stage in the Blessed life is that of becoming pure in heart ; it is more than Illumination ; it is Purification within ; and, it is preparation for seeing the Holy One, and the Face of God. The seventh Stage is a unique development ; it is Grace personified ; it is the peacemaker, in the spirit of peace, entering the path of Dedication, and going forth, in the footsteps of the Saviour, to seek for, and to save the lost. Heaven is in the man and the man is in heaven upon the earth, and there is this peculiar thought about the peacemaker, his portion is adoption into the Kingdom of Heaven. The eighth stage in the Divine Life is found in the conflict upon this earth between good and evil ; the Spirit of Consecration, Sacrifice, and of self-denial, even unto death ; but, here death is ruled out ; the life that is in Heaven cannot die ; it exults over death and is full of gladness and rejoicing. There are two more stages of development conceivable in the Blessed life, by Faith, as expressed under the forms of Leaven and of Light ; and what they suggest is the permeation of the Spirit Life in the soul with the result that the divine Life becomes radiant and glorious, even like unto the radiant Life of the Lord Jesus Christ, as the Image of God.

The student, if he has studied, obeyed, and tried to follow in the footsteps of his Teacher, will now be able to concentrate his thoughts upon his Saviour, Teacher and Lord, with this result ; he will say to himself the problem is not one of Regeneration only ; it is, pre-eminently that of the Regenerator. It is more than Incarnation and all that

is involved in the life of Heaven as incarnate in man and mankind ; it is the Incarnate One, who became Man, and is, at the same time, the Incarnator. It is more than spirit perversion in man, it is, How the Man is both Salvation and the Saviour of the sinful. It is not only what is Right, and what constitutes Righteousness ; it is how the Saviour gives to those who follow in His footsteps His Righteousness as a Possession ; and, becomes the Justifier, and the Righteousness, of those who have faith in Him. It is more than a question of Mercy, Illumination, Truth and forgiveness to those who sin, it is realizing that He is the Merciful and Gracious, and that He delights in Being and Becoming merciful, through those who are His disciples. It is not only a question of holiness, without which no man can see God ; He is the Holy One, and the Source of holiness ; for, apart from Him, there is no way of Purification, and no hope of seeing the Face of God in peace. It is not the problem of how peace may be received and possessed by sinful men among themselves ; it is that He is the Peacemaker by His Own Life and Mission to this earth ; and in what way, He is the Dedicator, and the Mediator, between Heaven and Earth, and thus, He is known to be the Prince of Peace, the Reconciliation, and the Reconciler, between God and sinful men. It is not a question of Sacrifice and propitiation only ; it is, that He is the Divine Sacrifice, and also the High Priest, who offers Himself, as the acceptable Sacrifice to take away sin ; even before the beginning of time, and, before perversion, sin, disobedience and death came into existence. All this means that He is the Son of God, the Power of God, the leavening Life of God by His Holy Spirit ; and, the radiant Light of Truth, as the Word of God, in His Image. He is the Cause of all, as the Creator and Regenerator. He is God, as the Incarnation of God, as perfect Moral Man, and as Grace and Sacrifice, in the Lord Jesus Christ. He is the Conqueror of Sin, Death and the Grave. He is the Resurrection and the Life Eternal ; and, by His Holy Spirit He is the Consummation and Fulfilment of all the past, the present and the future. He is the First and the Last, the Beginning and the End ; in Him there is all the Fulness of the Godhead bodily. All this is most wonderful ; it surpasses the powers of the imagination ; it is by Faith that the Revelation comes to men ; and it is their privilege, as the children of God, to study all

that is revealed ; to try to discover the Divine order that exists ; and, to define the Laws that constitute the Creation, and, the New Creation in Christ, the Word of God.

The position here requires careful study ; Creation has been studied from the standpoints of Faith and Science, with this result, that the analysis in each realm ends in a Principle of Being ; and, that so far as man is able to know at the present time, these Principles are Force, Life, Spirit, Mind-Life, Intellect, Moral-Life, Grace and Sacrifice-Life. What all this means is that all things, thoughts, relations and Principles in these realms of thought can be conceived in their order, as subject to Law ; that the Principles are correlated ultimates of human thought ; and, that they can be thought upon as the Conservation of Being, as the Creation ; as in a manner, not definable, the Essential Being of God, the Creator and the Lawgiver. When thinking upon what is natural, as distinct from what is spiritual, the first six Principles are the objects of study ; when studying what is spiritual, then Grace and Sacrifice are the realms of thought. But, as a Cosmos, as related to Man and the earth, all the eight realms are to be studied, with this thought in view, that Grace and Sacrifice are the highest Principles of Being known ; and, that they have been revealed for this end, the Salvation and Restoration of mankind. With the Generations in Genesis an analogous order is found ; each of the Generations has its own Principle involved in it up to Terah, and then Abraham and Isaac, as spiritual, have involved in them, Grace, by Faith, and Sacrifice. In the typical forms, in Abraham and Israel, as a man, family, tribes and kingdom, the same order is followed in development, and these types are thought upon as revealing the Psychological world of Israel and Man. In the third series, Adam to the Lord Jesus Christ, an Intellectual and Moral development takes place ; and, as with Abraham, as related to the Moral world in Terah, so the Lord Jesus Christ is revealed as the Ideal Perfect Man, and there is in Him as His Spirit Being, the Principles of Grace and Sacrifice. In the Beatitudes, the Laws of the Kingdom are revealed ; and, as explained, they in their order, are analogous with the Principles of Being, as in Generations, in Israel, and in History. When all this is studied, in the light of the Law of Development ; the Law of Recurrence ; the Law of Analogy ; and the Law of Harmony and Unity in Love,

then, it is not difficult to see that the summation and the fulfilment of the whole, is involved in the Lord Jesus Christ, the Saviour and the Son of God. These come to the student as Revelations from the Spirit of Truth, as revealing the Lord Jesus Christ; and, now, he is called upon to change his attitude of thought; and, what he is required to do is to put all this knowledge to the test, by applying the Principles and Laws to the worlds Physical, Psychological, Moral and Spiritual. In the Bible he will find the Kingdom of Heaven as related to the earth; he has to discover that in Heaven and Law, all is right, true, good and just, in love; and, that in what is earthly, carnal and evil, there is perversion, error, sin, injustice, and death. The weapon of warfare to be used in this conflict, and work of research, is the sword of the Spirit of Truth; and, only by obeying the Captain of Salvation faithfully and truly, can enemies be vanquished, and the Land of Promise enjoyed as a Possession. The analogy here is a very old one; it is like Abraham, the Call, the way, the promises, the land, nation and kingdom; or, it is Moses, the Desert, the nation, laws and the Tabernacle; but, it is Joshua, Jesus, the Christ, and His Spirit, who must be Captain and Guide in this new campaign, in a new age. The lesson for every spiritual student is that this is more than an intellectual problem for the keen Intellect to solve; it is Moral and Spiritual; it is knowledge, obedience, loyalty, conformity to Law; it is Principles and their order of development; it is applying these Principles and Laws in every realm of truth, and in all worlds of thought. It is ever to keep in view the First Cause, to study with great care all Processes; to think out what is involved in all Divine Purposes; and, to ponder upon the End of all these revelations of truth given to men through the Spirit of Truth. Here the thought to study is that God has given to man a Divine Possession, a Kingdom of Heaven, and a City of God, built upon foundations of truth and Law; it is his privilege, and duty, to try to possess what God has given; it should be his desire to become a freeman in this Kingdom as a child of God; as a son, by Grace and Faith, it ought to be his mission to follow the Lord Jesus Christ in the pathway of Dedication; and, to remember at all times, that the true spiritual Life is that of Consecration; it is taking up the Cross of Sacrifice daily and seeking to be like the Saviour the Lord Jesus Christ.

Here the man, who is a novice in such matters, and has the desire to be initiated into all these mysteries of the Kingdom of Heaven, may be thought upon as asking how the Kingdom can be entered possessed and enjoyed? Is not this method of Principles, development, order and Law, too complex and difficult for ordinary people? Is it not better to follow the old pathway of Faith in the Lord Jesus Christ; and, by this means, attain to salvation, forgiveness and peace with God? To such questions there is one reply; this is right, true and good for a child, with a child-like spirit; and, there is no question about the fact, that this will bring repentance, pardon, peace and reconciliation with God, and, it may be, an abundant entry into the Kingdom of Heaven. But, the question for the coming age is not that of semi-conscious childhood; it is how a man can grow to manhood in Christ; and even attain to the knowledge of Christ and to His image and likeness. It must be granted that all this means thoughtful and careful study; but, it also means, that the man is only using those gifts with which he has been endowed, for this very purpose; and, to fail to use them, is to hide precious talents of great value in the earthly body, and thus, to be an unfaithful servant, to a generous, Gracious and Loving Lord and Saviour. What every student should keep in view is his responsibilities as under Law and Gospel; as citizen and son; as freeman and Subject, under law. To express this thought in a homely way, every thoughtful man is invited to read, study, digest, and use to the full, four Books which are occupying the attention of thoughtful men. The first Book is that of Objective Nature with all its experiences, relations, order, and laws. The Second Book is Man in all divisions of his complex nature, as Body, Mind, Moral Life and Spiritual Life. The Third Book is that of Mankind, as individual, family, Society, and State, as under Divine Law. The Fourth Book is the Bible that reveals God, Christ and the Way of Salvation, so that the day, and the reign, of Peace may come; and, by this means, the Kingdom of Heaven become regnant in the Earth.

It is well known that the quest of all wise men, in past ages, in many ways and under many forms, has been to discover, find, and enter, the Kingdom of Heaven; it may be that of a pilgrimage, as with Abraham; it may be a Redemption from evil powers, a life in the Desert, and Law

under Moses ; it may be a Restoration, a City, with its walls, a temple and a theocratic government by priests under laws, ceremonial or penal ; it may be a pantheistic dissolution of all things to the One substance, as with Brahminism, the end being Nirvana or absorption into the All ; it may be by the way of philosophic wisdom as with the Greeks ; or, it may be by ethics, law, and government as with the Romans. Indeed, the thoughtful student would not be far wrong, if looking round him at the present time and listening to all kinds of idealists, as Socialists, Communists, Bolsheviks, Educationalists, Ethicists, Economists, Christian Scientists, and many forms of Religion, he were to say of them all, unconsciously, semi-consciously, or consciously, they are all seeking for a better country ; they are not satisfied with the earthly one in which they are living ; and, they think, if they were permitted to make the laws, and govern the people, they would change this earth into Heaven. This is the idealism of earthly minds ; but all such fruits of the imagination prove the lack of fundamental principles ; the want of definite order in related thoughts ; and a want of comprehension of what Divine Law, as related to Heaven, means. In all such earthly conceptions, there are refracted rays of truth, and there is the aspiration after the pure light of Truth ; but, the mediums of refraction are more or less imperfect ; and thus the spectrum is not the true image of all that is involved in the light of truth. It is this great truth that Science is trying to impress upon thoughtful men, that all such imaginary ways of trying to find, and enter, Heaven, must fail, for the simple reason that all such thinkers begin with their own chaotic earthly minds ; they do not build upon Divine Principles, Order and Law, and thus, no matter how beautiful and interesting their theories, and the structures they build, if not in harmony with Law, they will not stand when tested by that which is Divine Law ; because, this is the only standard that is recognised in the Kingdom of Heaven. The ideals of men, and their theories, are earthly, not heavenly ; the Ideals of Heaven, as Law, are Heavenly ; earthly men do not build in the light of the Heavenly Cosmos ; but, it is well to remember that the Heavenly exists ; and, that what is heavenly in man, is seeking after what is Heavenly. Truth is instinctive and intuitive, aspirative and educative ; thus it may well be true, that man cannot attain to rest and peace until

he knows the Truth, and, is by the Truth set free from the powers of error, of self, and of self-assertion.

What Science is beginning to assert, in harmony with Faith, is, that where Law, as the Will of God, is known, loved and obeyed, that is Heaven. All this is summed up in the Divine Man, when it is said of Him that He came from Heaven; He brought Heaven with Him down to Earth; He lived in Heaven upon the Earth; and, returning to Heaven, He left Heaven upon the Earth. In a sense Heaven is a relative term, as applicable to man; because, he only can know, love and obey God; it is not, in the same sense, applied to what is physical, or to the lower creatures as psychical; but, it can be seen that the physical and the psychical are involved in man, they are represented as groaning in pain, or travail, waiting for the final redemption. It is man, therefore, as lord over the earth, who represents principles, order and law; and, all lower worlds, are, in this way, subject to man. If, therefore, man starts upon this quest after Heaven, as an Objective universe, under Law, he does so as man, and, what he desires to find is Divine Law, as applicable to all worlds of thought. It has to be remembered here that man, as fallen, is subject to serious limitations; that some gifts can be lost, as for example, innocence, clairvoyance, and second sight; he is, in a real sense, a prisoner within his own body, and, is dependent upon his organs, the special senses, for gaining knowledge. Viewing the whole subject as related to the individual man; the conceptions of Science, as related to the objective world, are, that every world of thought can be reduced to Principles, Order and Laws, and, if men only knew, loved, obeyed, God, in the light of all these Divine Laws, then, the objective universe would be translated into Heaven. This is the first thought about Heaven as objective in Creation; the second is that every man is, in a true and real sense, a Cosmos like unto, and corresponding with, all that is objective. It may not be easy to grasp this great truth, in all its fulness, as perceived by Science; but, in one form, it is involved in Brahminism, in the One and the All; in the Greek forms it is more fully stated in the words, the Macrocosm and the Microcosm. Science has received rays of truth from these Sources of human deductive thought; but, now, the way of discovery is by inductive thought, by Principles, Order and Law; and, it must be

granted that Science is grappling with, and even transcending, Philosophy in dealing with these mysteries. However, it is not necessary to limit the thoughts to the teaching of philosophers. The Master has said, "the Kingdom of Heaven is within you." The third thought is, that a man being the Epitome of Nature, and of Grace, it must follow that all men, Mankind, as a race, are all similarly constituted; they respond to, and correspond with, each other. Men may appear to be very different from each other, in many ways; but what Science asserts is that constitutionally they are one; that the Principles of their Being are the same; that in rational order they are alike; and, that the laws under which they live, move, and have their being are identical. Of course, this unity in the race does not exclude diversities of many kinds, found in mankind as racial, national, or individual. They are all constitutionally, as related to Principles, Germinals, and persons, the same; the development from principles to organs and bodies follow a similar order; and morally they are all meant to be subject to the laws of Love, Kindness, Obedience, Righteousness, Truth, Purity, -Grace and Sacrifice, in self-denying Love. If mankind, as a whole, could, and would, conform to this Divine Ideal, then it is not difficult to see that this would mean Heaven regnant in the earth; God, the Lawgiver, honoured, loved and obeyed; Christ exalted, and His Kingdom come; and, all men guided, by the Divine Spirit, living in harmony with the laws of the Kingdom of Heaven. The fourth thought is that the realm of Grace, and the world of Sacrifice, have intervened to save the sinful and to bring them back to the Kingdom of Heaven. Grace does not abolish, or cancel, in any way, the past, as related to man, in Principles, order of development, or laws; they are all recurrently and concurrently, involved in the realm of Grace, for the simple reason, that it is the Christ, the Creator, who is involved in all Principles, in all Processes, in all Purposes and in all Ends. It is the Lord Jesus Christ who is Germinal in all Principles; He is in all types and Psychological Ideals; He is the Perfect Man; by Divine Grace, He is the Gift of Heaven to sinful men; and, by His Divine Sacrifice, He cancels and condemns sin and death, and thus brings men back to their home, the Kingdom of Heaven. This is the line of thought that Science is following in harmony with Faith to discover the Kingdom of Heaven; and the result is that the Kingdom is not thought upon as a place

in space ; it is wherever God reigns in Love, by Law, without limitation. This conception of Heaven is in harmony with the words of the prophet, " Heaven is My Throne, and the Earth is my footstool " ; in other words, God's reign in Heaven is universal ; and, in His Grace and Mercy, He has not cast the Earth out of Heaven ; but, is pleased to use it as a footstool, on which His feet may rest, during the age of Rest, in which He is fulfilling His Purposes of Grace in the work of Creation, and of the new Creation in Christ.

It may appear very strange to Agnostics, and Ethicists that Science should receive this baptism of Regeneration, and Incarnation, from Heaven. Science, however, is now inclined to say, not only so, but, I have seen the way of Salvation ; I have been endowed with a great Possession ; I have been blessed with the gift of Illumination, and now I can see things and thoughts in their true relations ; what is still more wonderful, I have undergone the bath of Purification, and, with a heart full of gratitude, thanks and praise, I am able to see my Saviour, and Lord, in His Grace and Glory. I have seen the Kingdom of Heaven ; I know it is within myself ; and, I long to see the Kingdom of Christ, and of Grace, regnant in the whole world.

This aspiration, conversion, and confession of Science, is not out of place at the present time, when men cannot satisfy themselves with theories or dogmas ; besides, it is what intellectual men expect from the theory of Development, or of Evolution, that increasing light should be given to men about those matters which are of the highest importance. The Christian age, with all its changes, is passing away ; the end is at hand ; and, the problem to be solved is that of spiritual harmony and unity, as applied to this earth, sinful men, and, how the day of Reconciliation, Peace, and Rest is to be found. Here Faith, as usual, must lead the way, by telling men that, they should recognise the importance of being " poor in Spirit " ; of confessing ignorance, and repentance for the past ; of becoming teachable and meek ; and of really desiring to know what is right in God's Sight. This truth is now plain that if men would live in Heaven, and have Heaven within themselves, they must recognise the Christ, the Son of God, Who is Heaven. It is also necessary to believe that the Spirit of Truth is the Divine Guide in the way of truth ; and, it is only the Holy Spirit that can reveal to men all that is involved in the Kingdom of Heaven.

CHAPTER VIII.

THE CITY, ITS LAWS, ANALOGIES AND LIMITATIONS.

What has been attempted thus far is to make a brief survey of the Kingdom of Heaven as a means of reaching the City of God. Faith and Science are now agreed that the Kingdom is not physical or natural, not forms, or types, but, rather, true relations of thoughts, as general, and of Principles, order and laws that are universal. This, in a true and real sense, shuts out the earthly Messianic Kingdom of the Jews ; and, at the same time, it must be confessed, it rejects the Romish and High Church conception of a Christian Church and Kingdom, as governed by earthly ideals. The Kingdom of Heaven is Divine and Spiritual ; it comes from God, the Creator, the Omnipotent, and it reveals and shews in many ways how the Power of God is manifested in Creation. The Kingdom is Infinite, as Ideal ; it is Heaven ; it cannot be limited by Space ; and yet, it is true, that what men know about the Kingdom comes to them by finite means ; and even the Revelation of the King, and the Incarnation of Christ Jesus, the Saviour, are derived from relations that are finite in their order. The Kingdom is Eternal ; it is true and it is good as intellectual and moral ; and, if men are anxious to know and understand what arises out of the Eternal, they require to be guided and taught by the Spirit of Christ, and of Truth, not only in the Lord Jesus Christ as Man, but, by all the revelations of the Holy Spirit, in time, as the true relations of the Holy and Eternal One. The Kingdom is Immutable ; in itself it is not subject to change ; it is definite Principles ; it is perfect Order ; it is Divine Laws ; and, yet, as related to earth, and to mankind, the revelation is a marvellous succession of changes ; it is from chaos, disobedience, sin, death, and judgment to harmony and unity in Love ; it is the overthrow of all forms of evil and the victory of Divine Grace. This line of reasoning is said to be paradoxical ; it is what transcends human reason ; and yet, men know that these paradoxes are true and real.

The question to be faced here is how the student is going to find the City, if, like the Kingdom, it is spiritual and invisible? The reply would take this form; fall back upon the Law of Analogy, and see whether the subject is not almost solved, by this scientific method of entering, and sojourning in the Kingdom. The simplest analogy is that of a nation and its capital city, where king, legislation, law, and government are centred; the city is very small as compared with the country; yet, all roads lead to the capital, and all telegraphic and postal functions are arranged from the city. This analogy can be extended in many directions dealing with law, administration and justice; but, what it is meant to teach is, that it is not the mass of country that rules the nation and land; there is concentration, centralisation; and those who rule ought to be righteous, true, good, and just men, loyal to king, constitution, and law, and the faithful servants of all the people who entrust them with their special duties. A second analogy can be found in the Universe with all its particular forms, which are subject to the senses; this is a very great kingdom to study as objective; but, when the thoughts are turned inward to the individual psychical man, as subjective, the epitome of creation, then the thought arises, that man, as related to the Universe, is comparable with the City, as related to the Kingdom. Carrying the analogy still further, as related to the body, and the soul, or, what is physical to what is spiritual; the body is very large and the brain, as related to thought, is very small; the body is analogous with the Kingdom, and the brain as related to thought is comparable with the City. The line of analogy can be carried upward to the intellectual and moral world, as dealing with general conceptions, order and law; this also, from the standpoint of science, is a great Kingdom of thought, and yet the student, by Faith and Science, can build up within himself all this knowledge of relations, of thoughts, and of persons; and, if able to do so, the marvellous result would be a Moral City of God which would reign over the Mind and control the body. It is possible to carry this analogy still higher into the world of Grace and Sacrifice; and here the comparison is, the whole of the Old Testament, as particulars, persons, and general conceptions, as the Kingdom; the whole of that promised Land is summarised, and synthesised, into the Man, the King and the true City of

God, the Lord Jesus Christ. Again, the Kingdom of Grace, as the Christian Church, during the Christian age is a great Kingdom to study and survey; but, what Science and Faith are really aiming at, in all their labours, is to converge all their thinking into what is equivalent to a City. In the very heart of the Kingdom, where the King reigns, Principles of Being are known, a Constitution defined, Order observed, and Law obeyed. This is the real problem of the Age that men are called to solve, and what is becoming very plain to thinkers is, that the solution is not by the physical Sciences, by Psychology, by learning, or earthly Governments, as Autocratic, Oligarchic, Democratic, Republican or Soviet Communes. Further, what men can see is that the Church in any of its earthly forms, as Papal, Episcopal, Congregational or Presbyterial, in their degraded conditions, are unfit to see, or enter into the City of the King, because, more or less, their garments are defiled; they are not poor in spirit; do not mourn because of sin; are not meek and teachable; cannot stand measurement by the standard of righteousness; do not cherish the merciful spirit; are not pure of heart; are not peacemakers and lovers of peace, as the children of God ought to be; and, strange, but true, they have not realised that self-denial, and self-sacrifice, by the way of Consecration, in Love, are the very heart and soul of Religion. The City is a spiritual one; it is not buildings or endowments; it is not Popes, Bishops, Ministers, or forms of ritual and ceremony; it is not an altar and worship, a Tabernacle or a Temple; it is, if men could see the truth, being like the Lord Jesus Christ; with Him, and in Him, Faith can get a glimpse of the truth; and, Science, with a sigh, says, I can see that all this is true; it is the Ideal, and the Real; it is what according to Law ought to be; but, how it is going to be realised in this world of sinful men, of evil powers, of earthly conditions, transcends human thought. The response of Faith to this despondent mood of Science is, Cheer up! The conditions upon this earth are bad indeed; but, this is not a new experience in history; when things were very bad in Mesopotamia, God sent forth His friend Abraham to seek for a better country; and, after conflict and victory, he visited the City of Righteousness and saw the Prince, and Priest of Peace. When Israel was under the heel of Philistia He sent Samuel, and David, to build up the Kingdom. When

the Romans had conquered the world by the Sword, He sent forth His Son, as a Carpenter and Teacher, to save mankind and to form a Church of God on the earth. When in this generation all the evils of the past appear to have come to a climax, is it not well to remember that the Mighty Holy Spirit is at work among men ; may it not be true, that such thoughts, as tend to reconcile Faith and Science, are preparing the way to bring in the spiritual age when the Kingdom will come, and the Holy City will be the habitation of all spiritual men ?

This conclusion as to the Kingdom of Heaven, and the City of God, may appear to practical men, and to doubters, as mystical ; they will be inclined to say that the line of thought is of little real value, when it turns the thoughts of men away from the physical, the experimental, and the practical, to what is purely spiritual and transcendental. The reply to this objection is that those who would raise it are very short-sighted ; they are invited to step forth from their narrow personalities ; their limited schools of thought ; their universities ; their earthly caves of thought ; and to take their stand upon the fourth day of Creation ; and, from this position, as rational, moral, and spiritual beings, look out upon the whole glorious Universe as the Work of the Spirit of God. What can men, as creatures under Law, expect but, that their thoughts must begin with the mystery of God ; the mystical as related to Heaven, and Spirit Order, and thus reach the physical. If they call this the way from what is mystical to the practical ; then, they are invited to begin with the practical and the real ; and, what they will discover, by experience and science, is that they lead men round to the other side of the circle, to the ideal and the mystical. If created rational men will decide to remain in the earthly practical world they are at liberty to do so ; but, they must, at the same time, realise that they are stunting, and marring, their own lives ; they deliberately prefer the earthly and the carnal to the spiritual. They are like children playing with toys, and, they will not take the trouble to think how they may become men in the image of God. Faith has always, in all the ages, been prompting men to seek after the ideal, the mystical, the true and the real ; and now, Science declares that Faith has been right all the time ; and, experience and human wisdom have failed to reach beyond the earthly and the Adamic. What has

been made plain by Science is, that in the physical world the end reached is the Omnipotent God ; and, the latest sign, no longer material, but spiritual, is the finger of Energy, pointing into the darkness, or, into the light ineffable, saying, Be careful, there is a spiritual world of mystery, Are you pure enough in heart to follow that ray and see the Face of God ? As with the physical world of Energy, Force, and Life, this, is to Science, the beginning of the world spiritual ; so, again the development, in the World of Spirit and Mind-Life, lead to a higher Heaven, and a brighter City, conceivable as the Mind of God, of Christ, of the Spirit, of Man, and of Mankind. The facts are plain enough that a man is not the cause of his own becoming ; he has not ordained the order and the laws of his nature ; has not planned his own Constitution ; therefore, it must follow, (seeing that order, Laws, and Constitution, are the results of Divine Wisdom,) this knowledge is conveyed to man by Faith ; not by instinct, intuition, or the power of reason. Here again men are left free to accept, or reject, this revelation ; but, when Faith and Science talk this matter over, in a friendly way, the evidences, as to matters of fact, and analogy, are so strong that they are compelled to admit, the explanations are sufficient ; and to deny, or reject, these is not reasonable. Physicists and Psychologists will grant that Science has not made all these things plain ; but, the revelation is in harmony with known facts ; and what may now be seen is that no other theory, of chance, nature, or evolution, is admissible ; as explaining all the facts, and bringing them into order and harmony.

The points to notice here are, that in research, in the physical realm, the furthest point reached is that of the final ray of energy ; and, in the realm of Life, the germ-cell out of which all that is living is derived. These are on the borderland of the spiritual world, and the scientific thinker when studying the order of becoming, by the very facts of Science finds that he requires to place them in a fourfold order in each realm. The inference is admissible, that what becomes is not self-created ; there is involved in what is germinal, all that will arise out of the germ ; this is true as related to physical nature ; and, in a higher sense, it is applicable to the spiritual generations in Genesis. In considering the psychical world of Spirit and of Mind Life, there is analogy with the order, laws and Constitution found

in the physical world ; with this difference, the physical is objective and the psychical is subjective. The Power of Spirit is revealed in power to know ; the Life of Mind in conception, order of becoming, organization, laws and constitution of the Mind, as known by the word Memory. Here again Science leads the thinker back through conceptions, ideas, perceptions and sensations, to two Principles of Being, thus into the world mystical and spiritual ; and, by analogy, the psychical generations in Genesis, the types in Israel, the promised land, and the Kingdom are found to be in harmony. What has to be noticed particularly, as related to Abraham and Israel, is that the stage of development is limited to one small nation, in the midst of the many nations, and thus, it is a type of man, at a similar stage of development, and, most useful for his education and training. Here again analogy is valuable, and, in the future it may be helpful in studying man, mankind, nations and kingdoms.

These two worlds of thought, of revelation and of Science, as spiritual, lead the student forward to the realms of Intellect, and of Moral-Life ; to what is the world, and the Kingdom that is man's, by special Divine gifts and attainments. The physical and psychical worlds are, what man inherits as a spiritual Possession ; by the Intellect he can discover the order that exists in them ; how he can utilise them, as gifts and blessings, from God, the Creator ; and, at the same time, by the very fact of the Constitution, and laws of his body, mind, and moral nature, he is placed under relations of divine order and moral Laws to God, the Creator, Lawgiver and Benefactor. By his Constitution man is a spiritual creature in the image of God ; he inherits what is in reality spiritual ; and thus, what is expected from him is that he will discover Order, as the Will of God, and conform to all laws, as the subject of the King, within the Kingdom of God. What is involved in Intellectual power to know and relate thoughts, and place them in order ; to correlate things, thoughts, persons, God, Constitution and laws ; is, the Moral world as Life, organisation, development ; and, all these have to be applied to man, the family, society, the nation, mankind, Heaven and Earth. Not to recognize these truths is to become perverted, sinful, rebellious and disloyal. It is to become selfish and self-asserting ; to choose evil and lawlessness in preference to all that is good

and lawful ; it is to become subject to evil powers, to desire, ambition, covetousness, and, thus, to reject truth and order, and favour error and disorder. This is what is meant by the Fall, it is disobeying God, losing Heaven, becoming lawless, sinful, degraded ; and thus, instead of remaining true, pure, good, just and spiritual, it is to become carnal, earthly, devilish and lawless. To lose the Spiritual is to lose all that is worth having ; it is the loss of Heaven and the City of God ; it is to fall under the Curse of Heaven, with awful penalties, which, in the very nature of Creation, Man, and Mankind, as a race cannot be cancelled by the Intellect of man, or by the Constitution of his Moral nature.

These three worlds of thought, when thus studied by the laws of Development, Recurrence and Analogy, reveal what man ought to become as Moral, in his Constitution, divine order, and under moral law ; the ideal, as mystical, is known ; and, the real, as practical, as known by Science, is made manifest. The problem to study, therefore, is this : Where is this Ideal and Real Man to be found in the Moral world ? If wise men are still groping after the Ideal and have failed to find the Real Man, then it must follow that they are still under the Curse of Heaven, sinful and lawless ; what they require is the Light of Grace from Heaven, and the Sacrifice that will be sufficient, and efficient, to take away the sin of the world. As pointed out, the Gospels reveal, in a fourfold manner, the Ideal and the Real Man, Jesus Christ, as Moral ; and, at the same time, He is Divine Grace, as a Gift to the world, and to every man ; and, He is the Perfect, Consecrated Sacrifice, that has taken away the sin of the world. These Principles of Being, Constitution, Order and Laws of the Kingdom of Heaven, are all involved in the Man, and the Son of God. He is the Mystery of Heaven revealed to mankind ; and, what wise men, and scientific thinkers, are required to do is, to prove all these things, in harmony with order and law. If, in the nature of things, thoughts and relations, it is now seen that all this is possible in the lower worlds of thought ; then, it may be assumed to be true, that the same order can be studied in the world of thought that brings to men Salvation, forgiveness, and peace with God. Of necessity, the root of the matter here, as in all other worlds of thought, is that the student must begin with God, Heaven and Faith. " He that cometh to God must believe that He exists ; and, that

He is the Rewarder of those who seek Him." This is the Life Eternal to know God and the Lord Jesus Christ the Saviour, by His Spirit of Truth. The Objective Form of Grace is Jesus Christ; the Revealer of Christ is the Holy Spirit; the Work of the Spirit is by knowledge, order and law; and, the fourth fact in Regeneration and the New Creation in Christ is Christ in man, as the Hope of Grace and Glory. Here the Scientific thinker begins his work of discovery and research; he has to study the Mind that was in Christ, in His Spirit, and, is now in himself; and, in dependence upon, and guided by, the Holy Spirit, to reason out the whole subject until he has discovered the cosmos of The Kingdom of Heaven, as a world within himself, as a mystical world of four dimensions; and, what is still more wonderful, that not only ideally, but in reality, the City of God is within himself; he has become a son of God, and it is the King of Grace the Lord Jesus Christ, who reigns in his soul by Divine Law.

Here, it may be suggested, for consideration, that the problem of the fourth dimension, as studied by mathematicians, may be used as an analogy in connection with this subject. What they say is, that there are three dimensions by which earthly things are measured; these being length, breadth, and thickness. It appears as if in past ages there has been much discussion about an imaginary fourth line, or dimension. If this is explained by signs they would take this form, the line I; the surface II; the depth or thickness III, or three sides of a square; and the perfect square IIII as height or heaven. The mystical thought involved in the square is that it forms a whole; what is inside is safe; it is like the City of God it cannot be invaded or taken; nothing evil or unclean can get through the walls or gates; and, as related to man, only when there is a traitor in the City of Mansoul can the enemy enter in and take possession. There is another important sign about the perfect square; it is subject to limitations; it is a creation; it has a Constitution it is in spiritual order and it is subject to divine laws. The line that signifies height may be lost, or disappear, and then, the spiritual side being open, the result morally would be sin and death, disorder and chaos. This is the analogy as related to Heaven and Earth; man and mankind are degraded and earthly, thus only when the fourth line is restored, could

there come righteousness, truth, goodness, justice and peace, within the perfected square, as the Kingdom of Heaven, and the City of God. There is another aspect in which the contents of the square may be studied ; it is by the Dedication and Consecration of the fourth line that the contents of the square are all consecrated by the Presence of the King, the Creator, and the Regenerator ; He is All in all, because all within the square is in order, and subject to Divine Law. This mathematical analogy of the City of God may not be out of place, even though it may be considered as abstract, and difficult to follow ; it is interesting, and even instructive, because, the fourfold conception takes so many forms in the Bible. As suggested, it is found in the first four days of the creation series ; it is in the Generations in Genesis ; it is in the Patriarchs, Abraham, Isaac, Jacob and Joseph ; in the four Books of Moses ; in the four first Commandments of the Law ; in Moses, Joshua, Samuel and David ; in the Prophets ; in the Gospels ; in the Beatitudes ; in the fourfold vision of the Epistles ; and in the Book of Revelation. In how many forms and ways this fourfold method of Revelation is to be found in the Bible, who can tell ; it is a subject that requires careful study ; and, it is one in which students will find profit and pleasure, in their pilgrimage to the Kingdom of Heaven, when in search of the City of God. All these studies, may, in a sense, be said to be objective forms, and germinal Principles ; they require to be translated into subjective thoughts, ideas, and conceptions ; it is for man to study this world objective ; this world subjective ; analyse and synthesise the whole, and in doing so get an intelligent, even a scientific conception of his own constitution and of the order and laws which exist within himself. By studying the physical world there is the Revelation of the Power and Life that come from God ; by studying the psychical world, it can be seen that the Spirit and Mind of God are made known ; and, when man studies his own thoughts, their relations, order and laws, he cannot fail to see, if not self-centred, that he has been walking in the footsteps of Divine Wisdom, and, that the creation of thought he has built up within himself, is in truth, the image of the thoughts of God. As pointed out, each realm, and world, has its Constitution, as foursquare ; and, that each, and all, are subject to Divine Laws, as the work of the Holy Spirit. Here the question arises, what

then are Laws, when they are analysed into Principles of Being and Processes, but the revelations of the Holy Spirit of God, as Person and Essence ; as Omnipotence and Life ; as Spirit Power that Knows all that can be known and conceived as Mind-Life ; as Divine Wisdom decreeing all relations of things and thoughts ; of persons and all that is involved in what is right, true, good and just. The results of thus thinking tend, not only to the asking of the question, Who is God, as the Creator and Lawgiver ; it suggests the thought, that apart from God there would not be any Creation, Constitution, or Law. This is returning to the thought that God cannot be defined as the One ; it is to hear the voice of the Greek poet saying, " In Him we live, move and have our being ; " it is to hear the Lord Jesus Christ saying, My Father, and Our Father ; it is to think of God as power in every ray of light upon the spectrum and as Life in all that lives ; it is to think of Him as Spirit Power to know ; and, as involved in all knowledge, as Divine Wisdom ; it is to think upon God as bestowing upon man, and endowing him with Intellectual Wisdom, and Moral Life, as law, as related to things, thoughts and persons ; and man, so endowed by God, becomes conscious that these gifts are gifts from God, so that man may become like, and attain to, the image of God, the Father in Heaven. When a man tries to apply all this to himself as a person, he is constrained to say, if it is true that in God I live, move and have my being ; the converse also will be true, however strange it may seem, that God lives, moves and has His Being in me. In my body God reigns as Power and Life ; He is in my Spirit to give knowledge, and in my Mind as Memory ; He is in my wisdom and knowledge of law even though I have not recognised His presence and His help ; and, if by Divine Grace, through Christ, and His Holy Spirit, I have been regenerated and saved from the powers that are evil and degrading, what, by Faith, I am led to believe is, that God was in Christ ; that in Christ, God is in me ; and, that all these thoughts are proved to be true by His Spirit of Truth within me.

All this thinking about the Dimensions of a foursquare City of God is deeply interesting ; it may all be conceived as mystical in its nature ; but, when the square is seen and studied, the message it brings to the Mind is that of Limitations ; it is a definite enclosure in space ; the space without,

and the space within, are similar ; but it by no means follows that these two spaces are empty. What Science suggests is not that space is empty, it is filled with Ether, and the Ether is comparable with whiteness ; it is the same without and within the square ; it is that medium in which there is electric motion, or motion named light ; it does not appear to be definable ; yet the thought is conceivable that because there is motion, or vibration, in boundless space ; and, in space in the square ; and, the motion is responsive through the whole ; there is, in this world, also, what is known as Law. The student can see, at a glance, that what is known as matter can be reduced to correlated modes of motion ; but, beyond these, Law reigns in the Ether and in motion. The conception here is that dimensions mean limitations, separations ; the objective and the subjective ; the objective is that of form ; the subjective is that of Mind and thought ; and thus, it is true, that matter has existence, not as something material, subject to the senses, but as a Principle of Being known as Force ; whilst what is known by the Spirit is thought. Matter and Mind, at bottom, are correlatives ; they are the indefinable as principles ; and what men perceive, know, and correlate about them, by the Intellect, is known as Order and Law. What men require, therefore, is perfect knowledge of Law, and conformity to what he knows in thought, word and deed ; and, when the limited creature man, as foreshadowed, by Divine Grace, in the image of Christ, responds to, and corresponds with, the universal, then he will attain the standard of manhood in Christ ; and this condition is conceived as glory.

CHAPTER IX.

THE CITY REGNANT IN SCIENCE AND FAITH LAW AND LOVE.

As related to this question of dimensions, limitations, laws, and personality ; it is important to notice and study the law of numbers ; their order of development, and in what way they follow a natural and spiritual order. Take the order in Creation. One is the Revelation of God, the Creator. Two is the Revelation of Heaven, as Christ, as the Image of God. Three is the Revelation of the Holy Spirit as the Power and Will of God in knowledge and wisdom. Four is the revealed and manifested Work of the Spirit in Creation. Five brings about a change in the order ; what has been created is the possession of man, as Intellectual, with power to soar in the heavens or swim in the depths. Six reveals the moral man, in the image of God, and as subject to law. Seven reveals Grace as the Power to save the lost ; gracious Love, giving Heaven to men, as the means of redeeming what has become earthly and degraded. Eight reveals what Sacrifice, in Grace, has to suffer and endure by Heaven, the Christ, so that there may be Restoration and Peace. This may be conceived as the Objective series of events in the order of natural development ; it is what man is required to study and translate into spiritual and subjective ideals. Nine is the Revelation of the thrice Holy Spirit, as becoming incarnate in man with Divine Power for his spiritual transformation. Ten is the Spirit, as the Spirit of Life, in a man, in mankind, or in the Church for organic development. Eleven is The Holy Spirit as the Divine Worker, as spiritual light, for spiritual perception, in the spirit, for the gaining of knowledge. Twelve is The Holy Spirit as more than work, order and law ; He becomes the Spiritual Mind and the Possession of the man saved. Thirteen is, again a change in the order of development. The man, by spiritual power, as intellectual, as dealing with relations of thoughts ; tries to understand and put in order the knowledge possessed. Fourteen, is the spiritual development to spiritual moral manhood as subject to the

law of the Spirit of Christ. It is the recognition of all that order and law means in the spiritual world as conforming to, and obeying, all spiritual laws. Fifteen; here the great change takes place spiritually; the man becomes a son of God by Divine Grace, and in the Spirit of Christ, his desire is to follow his Saviour in seeking to save the lost. Sixteen: here the spiritual series ends in the man bearing his Cross, becoming self-denying and self-sacrificing. This is not the end, another spiritual series, as applicable to mankind, is suggested by the Lawgiver, Saviour, Lord and King; but the thoughts and the numbers are involved in the figures, Leaven and Light; they are to permeate mankind, and bring to all men the light of the knowledge of the truth, as it is in Christ. It will be observed that the two series of numbers, begin with God and His works, 1 to 4, then 5 to 8, there follows man, his works and Fall, and, in what way the Man from Heaven brings Salvation and Restoration to man. In the spiritual series, 9 to 12 reveal the One Holy Spirit and His work in man; and, 13 to 16 makes known how the saved man is changed from natural to spiritual, and at last is found in the image of Christ, as a new creation in Christ, by His Spirit. In all this it is important to keep in view the Principles of Being; the Generations in Genesis; the Constitution of the Kingdom in its recreative order; and the Blessed Laws by which there is entrance into life, and development in the Divine Life and Kingdom. In this study, special attention may be given to number 10, as dealing with germinal generations; to number 12, as related to the patriarchs, tribes, apostles and the Kingdom; to 40 days, or years, as bearing upon dispensations in time; and to 1,000 years, as equal to one period, or age, in history. What may be suggested for consideration is that at the end of each 1,000 years there is a change, a climax, and a new dispensation in the world of Grace. The first is to be found in Noah and the Flood; the second in Chaldea and Abraham; the third in David, Solomon and Israel; the fourth in the Advent of Christ Jesus, the Saviour; the fifth in the Crusades and breaking up of the dark ages; the sixth as being fulfilled at the present time; the end of the age of man, and his earthly kingdoms; and the seventh, as coming with the age of Peace and Righteousness and the coming of the age of the Kingdom of Christ and His blessed reign over every man and of mankind.

In this long study of the Way to the City of God, what every student requires to remember is, that he has been emancipated from the natural world and all its ideals; translated into the spiritual world with its spiritual conceptions; and, to some extent, transformed into the image of Christ and of God. If, at one time, the thought of the coming of the King, the Kingdom, and the City, was earthly, local, spectacular, subject to the senses; from this time forward the study will not be in forms, or in the letter, but in the spirit and, in spiritual truth. The material, the earthly, the carnal, have had their day; they have served the Divine Purpose in Grace, in the ages of the past. The means of Grace for childhood, manhood, and old age are not to be despised; they have kept Faith alive in the earth; they have begotten Hope; they have nourished Patience; and, now, seeing that Divine Love is going to fulfil all the Promises of God, and bring to men the Kingdom of Righteousness, Truth, Goodness, Justice and Grace, it is well not only to survey the past, but, also, as far as possible to try to get a glimpse into the future. Perhaps the simplest way to do this is to study the Kingdom of Heaven, as related to the Earth, in its stages of development in history; and this may throw a little light upon the Kingdom and the City, as related to the future. The germinal conception of the Kingdom is summed up in Abraham and in the promises given to him, as his possession, as the inheritance of his descendants, and as a means of blessing to mankind. In the germs, to Faith, there is all that will arise out of them; and this is the reason why the life of Abraham should be carefully studied; because there is so much involved in it as bearing upon the future. In a germinal sense Abraham entered into the promised land; but, it was inherited and possessed by the Canaanites, thus all that he obtained, that he could call his own, was the Cave of Machpelah, as a burying place. This is the peculiarity of Faith, it sees what is spiritual; it is a seed of spiritual life in the earth; and that seed will continue to live, and reproduce itself in due time. The psychical Kingdom of the promises, and of Hope, are summed up in Moses, Joshua, Samuel, David and Solomon; the Land was possessed by the Seed, the nation and the Kingdom. But if Faith always appears to fail, and only finds a grave; so it is also with Hope; the hopes promised are not realised to the full; the psychical

cannot satisfy Hope ; what is earthly and carnal is not heavenly ; it is derived from Babylon and unto Babylon it returns. This is the mystery at the root of all psychical developments ; they cherish false hopes ; they become degraded and idolatrous ; and this is so, not only with Israel, it is the same story in Brahminism, in Parseeism in the Mind of Man and of Mankind. The intellectual and moral Kingdom is found in the Jews, Greeks and Romans ; the Jews were restored to the land ; Faith and Hope were not dead ; and the Jews cherished the Hope that through them the Kingdom of Messiah would become supreme over the whole earth. The Jews lacked the virtue of Patience ; they were not wise and did not understand the spiritual Kingdom of Heaven ; and thus, when Messiah came, at the end of that age, to fulfil all promises given to Abraham, they rejected their Prophet, Priest, Ruler, and King, and made the sad confession that they had no King but Cæsar. Faith, Hope, and Patience lived on ; they survived the dark days of the Fall of Jerusalem and the scattering of the Jews ; and Love joined them in the Christian Dispensation to reveal to mankind the Kingdom of Gracious Love, as revealed in the Son of Love, the Lord Jesus Christ. What is the history of Christendom, as related to the Kingdom of Heaven and Love among men ? Is it not the rejection of Faith in God, and the reception of the Gnosis of unbelief ; the rejection of Hope in the Spiritual, and the worship of the carnal and the earthly ; the lack of Patience in studying divine order and law in the Kingdom of Love ; and, in the spirit of impatience and self-assertion, bringing about all kinds of schism, hatred, jealousy and all forms of evil that are earthly, carnal and devilish, as found in the world at the present time. Has Love failed to bring to men the Kingdom of Heaven, in Love, joy, peace, truth and righteousness ? Not so, what Love is beginning to assert is, that in the Divine line of development, there has never been failure in Faith, Hope or Patience ; that Love never faileth ; and, that Love fulfils all Law.

As it has been with the Kingdom of Heaven in Divine love so it has been with the City of God. Faith sees it germinally in the Priest and King, Melchizedek, in the City of Righteousness and Peace in the days of Abraham. After the Conquest it is known as the City of Jebus, and the possession of the Jebusites. In the days of the Kingdom

it was taken from the Jebusites by David, and thus became the City of the King of Israel, as Jerusalem ; the City of Peace. It was known as Jerusalem down to the destruction of City and Temple by the Romans ; and from that time it has been desecrated by Gentile nations. There is the hope of another Restoration, as the homeland of the Jews, at the present time ; and it is well for men to ask what this movement means ? If Faith failed to make the City one of Righteousness and Peace ; if when held by the Jebusites, it was an object of Hope to Israel ; and, the Ideal was not realised in Jerusalem ; if through the ages it has been an object to be realised by Patience ; then, the question may be asked, Will Divine Love fulfil all promises about this City of God, and give to the returning Jews Righteousness and Peace, and that City of God in Peace and Love, that spiritual City, which hath eternal foundations whose Builder and Maker is God ?

If, by this method of study, these fourfold representations of the Kingdom of Heaven as related to the Earth, and the City of Jerusalem as related to the City of God, throw light upon the Divine Cause, Processes, Purposes, and Ends in history ; then, by analogy, they can be applied to Man and to Mankind, to show in what way they have followed the same order of development. The conception about Man is that he can be compared with the City ; and that mankind can be likened to the story of Abraham, Israel, the Lord Jesus Christ, and what is named the Church of Christ. Take Man as an example of this truth, and apply the four periods to that of childhood, early manhood, mature manhood and old age, and the analogies are as follows : First, childhood is that of Faith, of Promises, of forms, as germinal of Righteousness and Peace. Second, early manhood is that of subjection to what is sensuous and carnal ; but there is the Hope cherished that what is wrong will be put right, and, that what is evil and sinful will be saved and become subject to the True and Righteous King ; and that the end will be Peace and the pure worship of God. This Hope may fail ; self-seeking, idolatry, and pleasure may bring about a condition like unto that of the Captivity ; and in this sense, the psychical man may become subject to what is earthly and sensuous. Third, with the many experiences of life there may be realised Restoration and Conversion, and the end of these ex-

periences, may be the Revelation of Jesus Christ as Saviour and Lord ; and, with Faith, Hope, and Patience, as angel helpers, there will come discipleship and service. Fourth, with experience, age, and the teaching of the Holy Spirit, under the guidance of Divine Gracious Love, there may be realised the vision of the City of God as foursquare, and as descending out of Heaven in Love ; and, before the end and the falling asleep, there may be not only Faith, Hope, Patience and Love as angelic guides and friends, there may join with them Science, as the radiant light of Truth, as coming from the earth with blessing ; also the descent of Righteousness and Peace from Heaven, to become the companions and friends on the journey to the Happy and Blessed Land where the Face of the King will be seen and the Father's House of many Mansions enjoyed. What the Law of Analogy teaches is comparative likeness, not sameness ; it is the great truth of Principles, Constitution and Law ; it is regnant in all particulars that are physical ; in all persons that are psychical ; in all generals that are comparable ; and in all Universals, that are in harmony and unity in Love.

As there is analogy between the City of God and Man, so there can be analogy between the Kingdom of Heaven, of Israel, and of Mankind. The germinal stage of development is to be found in Genesis, in the Generations of Mankind, as children of Adam ; as sons of Noah and of his sons ; as the descendants of Shem ; and as the family of Terah, the end being Abraham and Isaac, as revealing to men Grace and Faith ; and the great truths of Sacrifice and of Substitution. In Abraham and Israel there are involved the Promises of Blessing to Mankind ; they are the psychical, and individual, types of Faith and Hope, as involved in men, tribes, a nation and a kingdom ; but the Hope fails, for this reason, Israel was meant to be the source of blessing to many nations ; but when the stream became impure, idolatrous, selfish, and worldly, psychically perverted, and unfitted for becoming the means of blessing to the world, then there followed degradation and relapse into earthly conditions. Here are revealed the Patience and the Love of God for Israel, and for Mankind ; there is Restoration, conflict with the world, and all that is earthly, the end being the fulfilment of the Purposes and the Promises of God in the coming of the Son of God, the Saviour of the world, to set up His Kingdom of Truth, Grace, Sacrifice and Eternal

Life in the earth. The Processes are long ; the Purposes are varied and very comprehensive ; but they are summed up in the Kingdom of the Spirit, and of Heaven, in conflict with the powers of Earth. What men are now beginning to see, and understand, is that the Kingdom of Heaven, as Gracious Love, is at hand ; and that through the preaching of the Gospel of Divine Grace and Sacrifice, among all nations, the Promises given to Abraham, and realised and confirmed in the Lord Jesus Christ, the time is near when all nations and peoples will become the children of God by the Faith and Love so fully revealed to mankind in the Lord Jesus Christ.

The problem, as related to Man, and Mankind, takes this form ; they are comparable with the Kingdom of Heaven, and with the City of God ; all that is in Kingdom and City is within them germinally. The Man is the image of God. All men are so constituted that they are like God, and like one another. This is the Ideal ; and it is the duty, and the privilege, of every man to make the Ideal a great Reality. There ought not to be any doubts about God, Heaven, the Holy Spirit, the Author of Order and Law, and about the Creation as subject to Law ; this is Divine Revelation ; it is the mysterious and the mystical ; and, as such, it is to be received by Faith, because here the Intellect of man fails to find relations and reasons ; these may be thought upon as related Ultimate facts ; but the Ultimate, the Absolute, is God, the Good. What man can discover about Creation and about himself is that the creature, all creatures, depend upon God the Creator,. He has given to them being, existence, a Constitution, and Laws, by which they are to be governed ; and by which they are able to govern themselves in harmony with Divine Laws. What Science has helped man to do by research, by the inductive method of thought, is to resolve the Creation into eight realms of thought, or four worlds of Being and Becoming ; and by analysing and synthetising these he discovers the Constitution, and the Laws of the Universe. It is because men are ignorant, selfish, wilful and perverse in thought, word, and deed, that they suffer pain and become subject to disease. It is because they do not understand that the first law of Heaven is Order that they fall into psychical disorder and are perverted and dia-magnetic in their spirits and minds. It is because they are ignorant, selfish, inwardly

disordered, that they do not recognise Divine order and law, and being lawless they are degraded from the Ideal ; they forget God, disobey His laws, hate one another, and thus lose Heaven, the freedom of the City of God, and all the privileges and blessings of the heavenly condition. What men know, or ought to know, is that God, by Divine Grace and Sacrifice, has made known a way of Salvation from sin and evil by His Son the Lord Jesus Christ ; and it is the privilege, and duty, of sinful men to receive and study the Constitution of this world of being, thought and life ; and to obey the Laws of the Kingdom of Heaven that are regnant in the Earth. Faith finds no difficulty in believing, receiving, comprehending and obeying these Laws ; they are right and reasonable ; thus, to fear, love, and obey, God, in all worlds of thought, is the privilege and duty of every man. It is with Experience, Philosophy and Science that there is difficulty ; Experience pleads ignorance of Law ; Philosophy is unable to discover the Laws that ought to be obeyed ; and Science, as a stern master, declares that, on man's part, there is not only ignorance, there is wilful disobedience ; there is no thirsting after what is right ; there is little real love of truth ; that the inertia, the antipathy toward Law and Love, is so serious, that even Faith and Science cannot overcome what is subject to the power of perverted earthly gravitation. Science can only say, What more can I do for men than teach them that Spirit and Mind are not subject to the Law of earthly gravitation ; and, as for the Intellect and the Moral-Life of man, they ought to attain the mastery and make what is earthly their servant.

Science, as Teacher, in this Universe of Being and Becoming, Constitution and Law, can speak with authority ; thus in speaking to men about what is physical the message is, that it is through ignorance of the physical laws that there is so much pain and disease ; and, if men will not study the laws, and the functions, of their own bodily Constitution, what can they expect to reap but pain and disease. Here is a world of facts, thoughts, and automatic laws of the most interesting kind ; but how few will take the trouble to study and understand what is of so much importance for their health and happiness. As with the body, so with the Mind, how few give this world careful study ; they live in a universe that is, to them, in a con-

dition of disorder ; they think of the Mind as dark and chaotic ; and it never dawns upon them that within themselves there is an organic cosmos of the Spirit, with a marvellous Constitution, and wonderful laws, which respond to, and correspond with, all that is in the objective world. Science is saying to men, Why all this turmoil and trouble in the moral world of Mankind ; and, in the moral world within a man ? How is it that for ages men have been lawless, covetous, hateful, and hating one another ; even glorying in strife, war and murder ; when, by loving and fearing God, studying His laws, they might have lived together in happiness, peace and prosperity. For ages men have been taught the important truth that Love fulfils all Laws that are Divine ; and, yet, they have failed to conform to this one Law which lies at the root of all moral laws. The key to all this is found in the great truth that the golden Law of Love, that unites the universe, was broken between Heaven and Earth ; therefore, until that is perfectly reunited the result will be pain, sorrow, disorder, disobedience, separation and death. Thank God, through our Lord Jesus Christ, the golden chain of Love has been reunited ; but how slow men are to believe this truth ; that, by becoming one in Him, they may live together in Love, harmony and peace, as subject to Heaven, Love and Law.

Faith and Science are united in this thought that Peace with God is attainable by Man, and by Mankind, through the Lord Jesus Christ the Saviour, the Mediator, the Son of God, the Perfect Man, the One Sacrifice that takes away the sin of the world. This is not only a matter of Faith, and of Trust in God, in the darkness ; it is that of Science also, and of Divine Light in Truth ; because Science is now calling upon men to renounce all forms of idolatry ; to step into the light that is radiant truth ; and to walk therein in harmony with the Divine Law of Love. The Physical World is radiant in Law, in Light and Life ; and, what men have to realise is that the physical, the unconscious, is the servant of man ; it is for use not abuse ; and, by the knowledge of law in this world, Man is master, and is meant to reign over all that is earthly. In like manner, Science is bold in saying that, in the Psychical world, dark though it may appear to be, the true light is now shining ; and, what thoughtful men have to realise here also, is, that in surveying this good land, it is Science that is to be their guide and

friend ; and, the light to be used in this semi-conscious world is Law. It is not all darkness, for the simple reason that the Physical World is already throwing a strong reflecting light upon the world Psychical, by making known the fact, that the laws discovered in the realms of Force and Life are, in a measure, analogous with the Laws regnant in Spirit and in Mind-Life. As Force or Energy is Power; Divine Power ; so Spirit is also Power to know, and it is by knowledge, by seeing and perceiving, what is objective, that knowledge is attained. As with physical life, so with life psychical ; in both worlds the results are life germinal, development, and organized bodies. The physical world produces forms that require to be studied in their order by Law ; the psychical world is that of thought, ideas and ideals, images ; but, of necessity, there is agreement between the subjective and the objective, because the one, through the senses, is derived from the other. Of course, there is much more in the subjective world than in the objective one ; it is a higher stage of being and becoming ; and a far more complex body ; it has, added to the physical, as organic, a Mind-Life ; that is, a divine Possession, which a man can say is Mine. When Man, thus endowed with a Possession, and assisted by the Intellect and Moral-Life, gifts from God that make manhood, begins to survey his possession, then he finds, within himself marvellous powers, and wonderful forms of life, that have been given to him, he knows not how. It is not strange that he should begin early to use his Intellect that deals with how thoughts are related and correlated ; and, thus, the questions Whence ? When ? Why ? What ? How ? Who ? Whereunto ? and Whether ? This is what reasoning means ; it is trying to put the Mind in order ; it is really a man trying to know, and understand, himself, and the world around him ; it is like creating a new living body, that is moral, as subject to law ; and the experiences of wise men, philosophers and theologians are that they have failed ; as one wise man said, " it is vanity and vexation of Spirit " ; and yet, there is one sure end in view, " Fear God and keep His Commandments for this is the duty of man." Faith and Science agree with this same wise man ; but now, they say, no other result should have been expected ; this poor man, even though a King, had only earthly standards to measure things and thoughts. What he required was the standard

of the Gracious Heavenly Perfect Man ; the Divine Constitution ; and all the Laws that are Moral and Gracious ; then, he would have discovered that the vanity and the vexation was within himself ; that reason, ethics and morals, do not possess the Kingdom of Heaven ; that what is Adamic and earthly can only inherit a Petra, in Edom, and is unable to see the descending City of God or to dwell therein. God, Heaven, Constitution and Laws, are great names to study ; they are found in the opening verses of the Bible in the story of Creation ; and here, at the end of this age, they are revealing to men the Eternal Truth, that the Kingdom of Heaven is Infinite ; and yet, it can be within a finite Man ; that the City of God is Eternal and Immutable ; and yet, man may have it within himself. Faith and Science say, How strange, true, simple and beautiful is this great truth ; it must be so, because, if a Man is in the image of God ; the Epitome of the Universe ; then he is in Heaven, in Christ, and Heaven is in himself. If in all his thoughts he conforms to the Will of God, constitutionally, and in conformity with all Divine Laws, then, he is in the City of God, and the City of God is within himself ; he has passed the River of Death ; the gates are open, the angel friends are waiting with a joyful welcome ; and, the great problem for the future to solve is how men, thus saved, redeemed, and restored, are going to reign in the City, by Law, in the Kingdom of Heaven.

The Kingdom contains the City ; the King in the City reigns over City and Kingdom. Man, constitutionally, potentially, germinally, ideally, truly, and in reality, in his being and becoming, is the Epitome of Creation, and the image of God. If all this is true of one man it is equally true of all men ; and this is the very truth that underlies the Kingdom of Heaven. What has to be kept in view, however, is that history is the record of not one Fall only, but, of a succession of Falls ; it is that of Regeneration. Incarnation, Salvation, Possession, Illumination, Purification, Dedication and Consecration. The Earth struggles with Heaven to prevent Regeneration. The race of Adam will not believe that there has been a true and real Incarnation of Heaven in the Man, the Lord Jesus Christ. Salvation in Christ cannot now be denied ; the unbelievers, and their unbelief, have been swept away as by a Flood ; the Possession given to the saved has been perverted from

Righteousness, and men have foolishly wrangled, fought, and killed each other, because they selfishly, and for self-aggrandisement, would not be content with all the rich blessings possessed by all, as the one family of God upon the earth. They have not revered, loved, and obeyed the Truth; they have despised the Holy One and the Way of Purification. It is the shame of the Christian age, that the nations have not recognised their vow of Dedication, by Grace, to the Service of God and Mankind; and, instead of walking in the way of Consecration, have desecrated the Gospels of Grace, the Spirit of Grace, and the means of Grace; and, all this for the praise, the glory and the dominion of Adamic man. All this is found written in blood, in letters, sentences, chapters, and books; and, when tested by Heaven, Constitution, and Laws that are Divine, men and nations stand condemned; they have fallen indeed, they are guilty before God; and they ought to see plainly that Restoration is possible only through the Lord Jesus Christ, the King of Grace; there is forgiveness, righteousness and peace in Him, by His Kingdom of Grace, and through its Constitution and laws.

By Divine Grace and Mercy, during this crisis, the Kingdoms of this world have been brought, in a measure, to see the utter folly of hatred, strife, jealousy, self-aggrandisement; and that all this is from hell, not from Heaven; from sinful men and not from the Lord Jesus Christ; from ignorance of the Constitution of Heaven, Man and Mankind; and from wilful disobedience to Divine Laws instead of conformity to the Good and Holy Will of God. What sane, thoughtful, wise men are now called to consider is, that to go on following the Adamic ways of the past is utter folly; a species of madness; not even Leagues of Nations, or of Peace, good as they may appear to be, are sufficient. What is required is recognition of God, the Kingdom of Heaven, and the King; conformity to the Constitutions of the Kingdoms, Gracious and Moral, and Obedience to all Laws that are Divine. Let all men, and nations, join in this League, and the results will be Righteousness and Peace; because, this means returning to God, to His Kingdom of Heaven; to Love, Kinship, Obedience to law, Righteousness, Truth, and Moral Purity; it is to recognise the Divine Constitution of the Universe, and the Divine Laws; it is to renounce self, to repent of sin, to be

meek and teachable, to love and seek after all that is right, true, good, merciful, gracious and self-denying. It is to recognise the Kingdom, and its laws, as universal, and as a Divine Possession ; it is, for all who conform to this life, to become peacemakers and the children of God ; it is to become a citizen of the Holy City, and to have its laws inscribed upon the tablets of the heart ; it is to inherit all the Promises of Heaven ; to enjoy all the Blessings of the Holy City ; it is to see the Face of the King in His Glory ; to live and walk in the Light of Truth ; and it is to reign, with Him, for ever.

The student of this line of thought ; the pilgrim trying to find the Way to the City of God, will now be inclined to pause and ask the question, is all this a true vision of the City, as seen by Faith and Science ; are these the true towers, bulwarks, and palaces of the City of Zion ; and has it been worth while to give consideration to what the masses of mankind say is mysterious and mystical ?

What can be plainly seen is that throughout history men have been unable to agree upon the subjects that are of the highest importance ; the children of God, by Faith, have chosen the Way from God to man ; the children of this world have taken their own ways and thus agreement, harmony and unity, have not been possible. Faith and Science have been trying to find a better way and thus, they agree to give particular attention to the order that may be summed up as Being, Becoming, Constitution and Law. It is deeply interesting to study the fourfold order of development ; and it may be expected that this will be found useful by students in the future.

1. To begin with, the Creation series of Revelations makes known to men the Father, the Son, the Holy Spirit and the universal Creation.

2. These ideals in the Spirit lead men to think of the four worlds, the Physical, Psychical, Moral and Spiritual.

3. In Genesis Germinal conceptions are found as historical in Adam, Noah, Terah and Abraham, in their generations and descendants.

4. The mysterious graces involved in time for mankind, are Faith, Hope, Patience and Love.

5. Wise men, seekers after truth have discovered that by Philosophy they could resolve their modes of thought into Particulars, Persons, Generals, and Universals of Knowledge.

6. The Moral world is rooted in Love, Kindness, Obedience to Law and Goodness.

7. The world of Grace and Salvation from sin can be summed up in Regeneration, Incarnation, Salvation and a spiritual Possession.

8. The mystery of Sacrifice is found in Life, Death, Resurrection and Eternal Life.

9. The Work of the Holy Spirit in man is for Regeneration, as Physical, Psυχical, Moral and Spiritual.

10. The Spiritual Life in man is for Illumination, Purification, Dedication and Consecration.

11. The work of the Holy Spirit, in mankind, is for Grace and Pardon, Peace, Adoption, and the Love of God in Christ.

12. The Kingdom is Christ's, in Light, Life, and in Love in the Sacred Word. Here the modern student joins with the ancient Psalmist, saying, "For this God is our God for ever and ever; He will be our Guide even unto death;" with this thought added, into the Life Eternal in Heaven, in the City of God. Amen.

13. Faith is as the Light from Heaven, by which there is vision. Experience is as Education, Mosaism and Israel, the world Psυχical. Philosophy is the effort by men to gain wisdom, knowledge of relations and law. Science is the Light of Truth in harmony with true knowledge and law. Religion is getting back to God by the Word of Grace in the Light of Truth and the Life Eternal.

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